Phil. Rel.

The Christian Century

PUBLISHED WEEKLY

Soviet Satellite Religion
By Ernest Lefever

Our Military Obsession
An Editorial

December Survey of Books
By Nine Reviewers

Whose Children Are They?
An Editorial

DECEMBER 6, 1950

In This Issue

ERNEST LEFEVER

is now studying for the Ph.D. degree in Yale, after spending some time in Europe on the staff of Church World Service and the World Council of Churches.

MADOLIN SHOREY CERVANTES

was formerly a resident of South America and is at present living in Casper, Wyo.

RENWICK C. KENNEDY

is a pastor of the Associate Reformed Presbyterian Church, Camden, Ala., and a professor at the State Teachers College at Troy, Ala.

ROLAND H. BAINTON

is professor of church history at Yale Divinity School and author of the recent Abingdon-Cokesbury award book *Here I Stand, A Life of Martin Luther.*

WILLIAM A. IRWIN

is professor of Old Testament languages and literature at the Perkins School of Theology, Southern Methodist University, Dallas, Tex.

S. RALPH HARLOW

is professor of religion and social ethics at Smith College, Northampton, Mass.

FRED EASTMAN

is professor of biographies, literature and drama at Chicago Theological Seminary.

HAROLD LEONARD BOWMAN

is pastor of the First Presbyterian Church, Chicago.

MARGUERITTE HARMON BRO

wrote her review on board a ship in the mid-Pacific, on her way to Jakarta, Java, where her husband is under assignment by the U.S. state department.

W. P. LEMON

is pastor of the First Presbyterian Church, Ann Arbor, Mich.

FLOYD H. ROSS

is professor of philosophy at the University of Southern California and author of *Addressed to Christians* and of the forthcoming *Hinduism and Buddhism.*

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Coming Events

Dec. 3-7. Visitation Evangelism Week.
Dec. 3-8. National Christian Preaching Mission, San Bernardino, Calif.
Dec. 3-10. International Golden Rule Week.
Dec. 5. Chicago Institute for Religious and Social Studies; Theme: "Borderlines of Ethics in Individual and Public Affairs"; Raphael Isaacs, Herbert A. Ratner, Henry D. Von Witzleben, speakers.
Dec. 5. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Paul J. Tillich, Simon Greenberg, Harold D. Lasswell, speakers.
Dec. 6. American Bible Society Advisory Council Meeting, New York city.
Dec. 7-9. Second Evangelism Conference for Professors and Instructors in Evangelism in Theological Seminaries, Bible Colleges and Training Schools, Louisville Presbyterian Seminary, Louisville, Ky.
Dec. 8. Conference of U.S.A. Member Churches, World Council of Churches, New York.
Dec. 8. Federal Council of Churches, Department of Evangelism, New York.
Dec. 10. Human Rights Day.
Dec. 10. Universal Bible Sunday.
Dec. 10. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Dec. 10. Ford Hall Forum, Boston; Ira A. Hirschmann, Capt. Maurice Witherspoon, speakers.
Dec. 12. Friends of the World Council of Churches, New York.
Dec. 12. Chicago Institute for Religious and Social Studies; Theme: "Borderlines of Ethics in Individual and Public Affairs"; Ira Eisenstein, James H. Nichols, Francis G. Wilson, speakers.
Dec. 12. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Msgr. Frederick G. Hochwalt, Louis Finkelstein, speakers.
Dec. 17. Chicago Sunday Evening Club; Bishop Gerald Kennedy, speaker.
Dec. 17. Ford Hall Forum, Boston; Charles Francis Potter, speaker.
Dec. 19. New York Institute for Religious and Social Studies; Themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Tibor Kerekes, Nevin C. Harner, Franz L. Neumann, speakers.
Dec. 24. Chicago Sunday Evening Club; Bishop Stephen C. Neill, speaker.
Dec. 27-Jan. 2. Student Christian Association Fourth National Assembly, Oxford, Ohio; Leila Anderson, Vera Micheles Dean, R. H. Edwin Espy, Joseph King, Alexander Miller, Bishop Stephen C. Neill, speakers.
Dec. 31. Midcentury Jubilee Sunday (Federal Council of Churches Department of Evangelism; conclusion of United Evangelistic Advance).
Dec. 31. Student Recognition Sunday.
Dec. 31. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 2-5. Methodist Southeastern Jurisdiction Midcentury Convocation, Savannah, Ga.
Jan. 3-8. Conference on the Responsibility of the Church Toward Morally and Socially Abandoned Youth, Bossey, Switzerland.
Jan. 8-11. Cumberland Presbyterian Church Missions Conference, Dyersburg, Tenn.; Darby Fulton, Hugh Stuntz, Willard Wickizer, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, DECEMBER 6, 1950 NUMBER 49

EDITORIAL

COMMUNIST CHINA'S delegates are at Lake Success, but as this is written they have yet to address the Security Council. The world therefore remains in the dark as to the intentions with which Mao Tze-tung's envoys have come to the United Nations. Are they here to negotiate an agreement along the lines suggested by the six-power resolution outlined in last week's issue? Or will they propose something different, such as the U.N. buffer state along the Yalu which Britain is said to favor? Or will they stick by demands which will bring on an open war between the U.N.—or as much of the U.N. as will follow American leadership—and Communist China? Mankind waits in strained anxiety to discover the answers to such questions. Meanwhile, the mystery continues as to why, on the day the Peking delegates reached New York, the U.N. forces launched another general offensive in North Korea. General MacArthur has been credited with saying that he did so to get the American troops "home by Christmas." But that makes no sense, for it would not and could not be done if all the rest of North Korea had been occupied without firing another shot. As matters are turning out, the U.N. offensive has brought a Chinese counterthrust which, at this moment, looks as though it might give the U.N. armies a savage mauling while further complicating a Korean settlement. Why the military situation was not allowed to lie dormant until the outcome at Lake Success had been determined, no one in authority is explaining. By the time the explanation comes, it may be one more of these "now it can be told" revelations which have so often sounded a melancholy dirge over a lost peace.

Korean Crisis Deepens

MacArthur and the United Nations

GENERAL MACARTHUR has responded to the Chinese counteroffensive, which at this moment is smashing great holes through the U.N. lines in North Korea, by issuing a personally signed communique. This document, although cast in polysyllabic language which almost defies interpretation, apparently is a demand that the U.N. either shall make peace with Communist China at once or that all the nations in the U.N. which have supported the "police action" in Korea shall indicate their readiness to enter a full-scale war against China. Since the Chinese delegates at Lake Success, in view of the news from the fighting front, can hardly be expected to present easy terms for a truce, MacArthur's first alternative does not appear to be much more than a theoretical one. This call for an instant choice between a quick peace on Communist China's terms or an all-out war is a far cry from the way the supreme commander was talking less than two weeks ago when he announced that he had launched a final offensive to wind up the fighting in a hurry. The sudden reversal in the fortunes of the campaign, and in MacArthur's tone of voice, will bring a terrific shock to the American public and to all the peoples of the West. By the time another week passes, and regardless of what happens on the battlefront, we expect to hear a general demand for information as to who ordered the U.N. offensive which produced this Chinese counteroffensive, and why it was ordered. Behind this, however, will lie a more important question, namely, How much actual control has the U.N. over the acts of its commander? To be sure, General MacArthur has meticulously submitted his reports to the U.N., and now that he is in military trouble he has turned to the U.N. for a policy decision. But has he actually been taking orders from the U.N.? Which means, has he actually been under the firm control of Washington, as the agent of the U.N.? It is no secret that ever since the Wake Island meeting there has been great fear of MacArthur's alleged uncontrollability—if there is such a word—in all the U.N. delegations. Now, unless Washington acts to end these doubts, the other nations in the U.N. are likely to prove unready to back a policy which they suspect is at bottom the personal decision of an army commander who has thrown off civilian restraints.

German Elections Support Niemöller on Arms

AFTER Chancellor Adenauer had denounced Martin Niemöller, the council of the Evangelical Church was summoned to Berlin to discuss what should be done to the outspoken pastor. Niemöller, as our readers know, had charged that the Bonn government was working to revive German militarism and had opposed any resurrection of a German army. Before the emergency meeting of the EKD council it was predicted that some sort of drastic action would be taken to muzzle the bold pastor. There were even hints that he would be asked to resign his position as head of the foreign relations of the church. Instead, the council adopted a resolution so mild in tone that it almost constituted an endorsement of Niemöller's position. It "regretted" the "sharpness" of "some" of Niemöller's statements, but "recognized the earnestness and gravity of Pastor

Niemöller's formulation of the question." It asked for "as much restraint as possible" from "all church officials" when discussing political matters. But it also "regretted" Adenauer's "form of criticism" of Niemöller. Perhaps the council had a strong hunch as to how the next day's elections in the states of Hesse and Württemberg-Baden were going to turn out. The Socialists, who had campaigned on their opposition to rearmament, won both provincial parliaments. Adenauer's Christian Democrats actually dropped to third place in Hesse, the state where Niemöller heads the Evangelical Church, and lost Württemberg-Baden by more than 100,000. And then, only a week later, the Socialists actually defeated the Christian Democrats in overwhelmingly Catholic Bavaria! Surprising also, and full of meaning for the future, was the strong showing made by the newly formed Refugee party, and the elimination of the Communists from the three state legislatures. In standing up to Adenauer, Niemöller was evidently speaking for the majority in his part of Germany, which is the heart of the American zone.

Red Cross Separates Blood and Race

HUMAN BLOOD does not differ because of the race of the bleeder. It has long been scientifically established that differences in blood types, the presence or absence of the Rh factor or other classifications exist without regard to race and are not affected by it. But the American Red Cross persisted in including under "medical data" on blood stocks the irrelevant notation of the donor's race, even though persistent protests labeled this as a gratuitous form of racial discrimination. Now this national relief organization has seen the light. At its annual meeting in Chicago, the national board of governors endorsed a proposal of its medical policy committee to eliminate from labels on blood stocks notations regarding the race of the donor. It is tardily explained that the racial designation had been included for purposes of medical research and that anyway the Red Cross has nothing to do with giving blood to persons who require transfusions, that being done by doctors or nurses. It is a good thing that the research, if that is what it was, is now finished, and that a useless and unnecessarily irritating practice will no longer be continued. The superstition that blood differs according to race goes far back in history to the time when people believed that racial characteristics were transmitted by the blood stream. Forms of speech still in common use, such as "It runs in the blood," "His Irish blood is up," help to keep this superstition alive. But our generation should have learned from Hitler what a terrible harvest of suffering the planting of such ideas can raise, and so should give no countenance to practices which seem to perpetuate or condone them.

Television Manufacturers Stir Up a Storm

IF THERE is anybody in the United States who has not yet denounced the American Television Dealers and Manufacturers for employing the halitosis technique in trying to sell TV sets, we don't know who it is. The full-page newspaper ads, which showed the weeping little girl and the smoldering-eyed boy beside the heading, "There are some things a son or daughter *won't* tell you," have roused a nationwide storm and a hasty promise from the TV makers to mend their ways. Everything said about this blatant attempt to blackmail parents into buying TV sets, supposedly to protect the social acceptance of their children, has been fully deserved. The TV ads constituted one of the crudest pieces of advertising baloney we ever remember seeing. We trust, however, that our readers will not let their indignation blind them to another aspect of this episode. We are by no means full-time Marxists, but there are occasions when we cannot but be impressed by how close the old boy in the whiskers came to scoring bull's-eyes. This is one. For the TV ads are an illustration of what Marx meant by the workings of economic determinism. The TV manufacturers and dealers are in a terrible fix. After strong-arming the Federal Communications Commission into permitting a runaway market in black-and-white sets, although they knew color TV was just around the corner, they have now been thrown into a panic by the actual arrival of color. The manufacturers' warehouses are full of the now outdated sets. Dealers are loaded up with them, anticipating a Christmas killing. And suddenly, the press states, the public has stopped buying. It wants color. In this sad situation, something had to be done. The result was this effort to make parents buy the old-fashioned sets because otherwise their children would be social pariahs. It was a horrible result; no question about that. But it also shows the lengths to which men will go under the prod of economic desperation.

Churchwomen Succumb To M.P.A.A.

THE MOTION PICTURE Association of America, otherwise known as the Johnston office, must be congratulating itself on how easy its propaganda task was made at the recent General Assembly of the United Council of Church Women at Cincinnati. As at previous sessions of that body, the only place on the program devoted to commercial motion pictures was turned over to spokesmen from the M.P.A.A. That would seem strange, to say the least, in view of the deep concern which members of the U.C.C.W., particularly younger mothers, feel about the effect commercialized amusements have on children. Of course, the paid apologists for Hollywood explained how nobly the industry is striving to serve their interests. In effect, the women presented them with a free platform to carry out the purpose for which the M.P.A.A. was created —to stave off public criticism before it arises. They made the most of their opportunity. The climax came with the reading of a prepared speech by the star of a film, not yet released, which deals with a circuit rider. Merits of that film aside—it may prove to be every bit as fine as its makers claim—the principle involved is what counts. It looks very much as if this largest organization of Protestant churchwomen, which prides itself on its freedom from controls, is bent on letting itself be duped by M.P.A.A. blandishments into complete cooperation with the commercialized movie industry in its present form. *Variety*, trade paper of the amusement world, was much more discerning when

it commented recently that the M.P.A.A.'s sponsorship of movie reviews by representatives of women's groups "gives the organizations a sense of being on the inside and thus less likely to make public criticism." That part of the U.C.C.W.'s program which turns over consideration of commercial movies at its assemblies to paid representatives of Hollywood is unworthy of the fine organization as a whole. When it debated conscription, it didn't call in General Hershey!

Is Bertrand Russell Now Among the Prophets?

WE KNOW that it is always dangerous, and frequently unfair, to comment on a serious thinker's ideas on the basis of newspaper reports. But the *New York Times* gave so full and so carefully written an account of the lectures on "The Impact of Science on Society" which Bertrand Russell recently delivered at Columbia University that we are going to take a chance. Mr. Russell came to Columbia with the laurels of his Nobel prize fresh on his lofty brow. He drew the largest audiences ever to attend the series of lectures in which he appeared. They heard him say many things quite in line with the jibes he has flung in the past at religion. Some other things he said, however, revealed an aspect of his thinking which may have surprised some of his listeners. In his opening lecture, for example, he warned that "the philosophy of human power being suggested by the triumphs of science may, if unchecked, inspire a form of unwisdom from which disastrous consequences may result." This "philosophy of human power" he called "very dangerous." Even more remarkable was the passage with which he closed his final lecture on the prospects for peace. Science, he held, can offer man greater well-being than he has ever known provided three conditions are met: war must be abolished, ultimate power must be evenly distributed, and the growth of the population must be limited. But how are these, and certain other subsidiary requirements which he sketched, to be fulfilled? "The root of the matter"—remember this is Bertrand Russell talking!—"is a very simple and old-fashioned thing, a thing so simple I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you feel this you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty." The defense rests.

Southern Baptist Leader Sees An 'Immoral Miracle'

DUKE K. McCALL, executive secretary of the Southern Baptist Convention's executive committee, has used two words to describe Israel which sum up all that we have been saying in these columns over the past years about the advent of the new nation. On a mission to Southern Baptist mission fields around the world, he writes from Nazareth: "The new nation Israel is a miracle. In honesty I must add that it is an immoral miracle." Dr. McCall shares the view of most conservative Christians that the Jewish people are "especially chosen and favored of God." He has backed United States support of Israel. But his trip to both Israel and Arab Palestine has given him a new perspective on the situation as a whole. "Ten days of driving all over Jewish Israel and Arab Transjordan won all my sympathy for the Jewish people who have at last made a national home and won all my sense of justice for adequate recompense for the displaced Arabs," he reports. We heartily agree with Dr. McCall in believing that Israel has a great potential. We, too, would like to be able to give wholehearted approval to United States support for the Jewish homeland. But where Duke McCall has spent days in Palestine, Century editors have spent months there, both before and after partition. We knew Deir Yassein before "the Jewish Stern Gang turned it into a slaughterhouse," as McCall describes it. We believe with him that "the story of it belongs alongside Lidice and Dachau. Hitler never sank lower . . . but during the war [the Israeli] did not hesitate to use the story to frighten the Arab population out of the land." He saw the refugees in Transjordan and reports that "these camps make the European D.P. camps seem like a summer spent on a dude ranch." We have seen the camps near Tyre, in the Beka'a and around Gaza. The Transjordanian refugees are infinitely better off. Yet neither Israel nor the United States is making any effort to implement the U. N.'s decision to return these refugees to their homes or else recompense them for their losses. If the U. N.'s decisions are valid in Korea where they favor U. S. policy, they should be valid in Israel where they do not. Duke McCall is right. Now is the time for the word "immoral" to be wiped out of "the miracle of the birth of a nation."

Have We a Push-Button Economy Coming?

THE PUSH-BUTTON WAR which military prophets were talking about a year ago failed to materialize when shooting started in Korea. In the course of time, however, the technological superiority of United Nations forces counted heavily in their favor. Perhaps the push-button economy will be like that. Talk of a galloping robotization of industry, which may soon throw millions of people out of work, has been revived lately. It stems from the development of new automatic control mechanisms and computing devices. Professor Norbert Weiner of Massachusetts Institute of Technology, chief prophet of the "cybernetic revolution," warns that these weird contraptions are already so nearly perfect that they can run many kinds of factories with only a fraction of the human hands formerly required. He says that if another big war breaks out, the application of this knowledge may be so rapid that at its end millions of survivors may have no jobs. (This may not be as pessimistic as it sounds; at least, he concedes there will be survivors.) *Time* quotes Luther Gulick, president of the Institute of Public Administration, as agreeing with Weiner. Gulick is more specific. The new machines, he says, already can replace 78.4 per cent of the men in factories employing 100 or more workers and 16.5 per cent of the white collar help. Without a war, over 7 million workers will be displaced by automatic machines; and with a war, the number is certain to increase. The point that technological unemployment should be anticipated

and if possible prevented is a good one, and it will get a great deal more attention when the next depression comes than it is getting now. It should be supplemented with the caution that every such development of the machine as is now being discussed also contributes to the centralization of governmental and economic processes, and so constitutes a problem for democracy. But the biggest headache of all is that faced by organized religion. It has not yet really learned how to apply the truth of the Christian gospel to the vocations of urbanized and industrialized modern man, or to combat effectively the dehumanizing influence of the machine.

Science Again Helps Make War More Deadly

EVER hear of "Project Typhoon"? That is the well named achievement of the scientists employed by the Radio Corporation of America and the navy's Special Devices Center which was demonstrated at Princeton the day before Thanksgiving. It is a new type of electronic brain, "the largest and most accurate electronic analogue ever built to evaluate the performance of guided missiles, and other objects that move through air or water." With its aid mathematical problems in the making of new rocket-borne atom bombs, airplanes and submarines, such as formerly required two mathematicians six months, can now be solved in one minute. After showing how this machine can make deadlier weapons faster than ever, the scientists who built it doubtless went home, well pleased with themselves, and spent a devout Thanksgiving. . . . The victory won by the Orthodox bloc in the recent municipal elections in Israel, especially in Tel Aviv, is reported to have startled Western Zionists. We do not know whether it had anything to do with the resignation by Louis Lipsky of his post as chairman of the American Zionist Council, or whether that was caused, as Mr. Lipsky stated, because he found it "impossible to cope with the confusions . . . that prevail in the Zionist movement in the U.S." . . . The rapidity of Catholic growth in England may have escaped some Americans. A book review in the London *Economist* for November 18 says that "since 1850 the population of England and Wales has been multiplied by two and a half, but the number of Roman Catholics by seven. It stands today at somewhere near 10 per cent of the total. This record is all the more striking by comparison with the decline of other denominations. In 1851 one churchgoer in thirty was a Catholic. Today the proportion is more like one in three." . . . Those who believe that gambling when legalized loses its character as a source of civic corruption should study what the Kefauver committee found when it reached Nevada. Among other things, the lieutenant governor was being cut in for $24,000 a year of the profits of Las Vegas gambling halls; a member of the state commission "regulating" gambling was taking down $70,000 a year as his share; the tie-up was complete with racketeers and gambling overlords in Chicago, Los Angeles and other centers of gang activity. . . . When the report on gambling mentioned in these columns on November 22 came before the Church of England Assembly, that body, by a vote of 341 to 136, received it as "a valuable contribution to discussion," but added that it was "not fully representative of the mind and conscience of the Church of England as a whole." Religious News Service reports from London that "although this action merely puts the Assembly on record as not repudiating the report, it was generally accepted here as tantamount to approval."

Our Military Obsession

AN ARTICLE in the November 18 issue of the *Saturday Evening Post,* written by its principal European correspondent, Demaree Bess, says that the Marshall plan is dead. The widely heralded Gray report to President Truman says the same thing. The mood of Washington—in White House, Pentagon and state department—says the same thing. The Marshall plan is dead. To be sure, no one officially connected with government will admit this in plain words. The Gray report is an argument for more American aid to Europe during the next three or four years. All Washington officials render lip service to the idea of giving economic and social aid; they will agree that only such aid can reach the problems on which depends a lasting peace.

But the plans for aid which are now contemplated, and which soon will be placed before Congress for adoption, are not a continuation of the Marshall plan. The Marshall plan was a proposal to help Europe restore its shattered economy by turning the countries in the plan into a unified trading region, by restoring east-west trade in Europe, and by bringing up their exports through various means to the point where they could pay for their imports and so wipe out the so-called "dollar gap." That was the Marshall plan. So far as it was carried out, it has been an enormous success. But it is dead now. The plans for American aid now coming up seek entirely different ends.

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Take the Gray report as an example. Is the Gray report seeking a stable European economy which will provide such a satisfying standard of living for the people of western Europe that they will be impervious to the blandishments of communism? Not at all. The Gray report knows that, under American pressure, the nations in the North Atlantic pact are about to launch such a tremendous rearmament drive that they cannot possibly reach a viable civilian economy. Such gains as they have made in that direction—and they have been impressive—are certain to be lost when the rearmament drive gets into high gear. Therefore, the American aid which Mr. Gray says we must now provide is simply to make up to these European nations what they will lose by going back to making munitions and drafting their manpower for army service. It is simply a form of subsidy we pay them to keep their economies from going completely to pot, as otherwise they would do if our demands for rearmament were met.

Undoubtedly there are persons in responsible government positions who are skeptical of this policy of putting all our economic eggs in the rearmament basket. They know that all we now hope to accomplish is, by the expenditure of a still undetermined number of billions, to hold the western European countries' economic life together

until there is a western European army (or armies) big enough to pin down Russia and her satellites at their present lines. When and if that is done, the problem of restoring Europe's production will still be there, just as exigent as it was when the Marshall plan was launched. The billions we now propose to furnish Europe will not do a thing to solve that basic problem. And much the same thing is true in Asia. More and more the money we are pouring into that continent is for purposes which have nothing to do with ending the mass poverty that constitutes the real Asian crisis.

There are, we repeat, people in Washington who know this. Some of them are important people, influential people. But they keep their knowledge to themselves. Publicly, they talk about nothing but the need to build up armaments on a gigantic scale and the need to start our European allies doing the same thing. They hide their doubts of what this policy is going to accomplish because they are afraid. They are afraid of what the Republicans are going to do when the 82nd Congress opens. They expect them to go all out for the Pentagon rearmament program, however astronomical its costs. They are afraid of the Russians. Since Korea, and the sending of Chinese "volunteers" across the Yalu, they are no longer confident that the Soviet Union may not be about to turn the cold war into a hot one. And they are afraid of the American public. They know that American public opinion is badly confused, but they suspect that one idea held by a large majority is that our nation must be made ready without delay to fight the Russians on even terms, or better.

II

But what do the American people really know about this rearmament program on which Washington is now staking all its hopes for peace? Do they know, for example, what it will cost? They certainly do not. They know it is costing about $35 billion this year, which is about as much as all the foreign aid loaned or given in every form since the end of the war. But they know that this year is only a beginning; already they hear whispers that next year the cost will be $50 billion, or $60 billion, or that the Pentagon is not yet ready to say how much. The more sophisticated also know that, whatever the huge total turns out to be, it will be tucked away in so many different appropriations and allocations that it will take a Pinkerton detective to run them all down.

Do they know what controls will be involved? No; all they know is that every government spokesman warns the nation to be prepared for enormous sacrifices, while keeping carefully vague as to precisely what these will be. However, it is said that there must be a 1,500,000-man army by next summer, and one double that size by the following summer. That will mean practically every able-bodied man in the 19-26 age group, except for those with dependency deferments. Under such conditions arguing over whether there should be Universal Military Training would be a farce; that would be U.M.T., with the boys not in training but in full military service for from two to three years.

Do the American people know how long, under the contemplated program, great American armies would be maintained in Germany, in Japan and perhaps in other "danger spots"? No one will give them even an approximate idea. So far as they can tell, it may be for a generation or longer, since there is every reason to expect that withdrawal of the American armies would bring down the weak governments we are now shoring up, and thus open the way for that very Communist penetration we are determined to prevent.

Do they see what the end of this rearmament program is to be? Not at all. Government spokesmen try to give the impression that if we build up our forces high enough, and the French and the British and the West Germans and our other allies build up their forces high enough, presently the Russian forces will be "contained," and there will be a firm peace. How high is high enough? Everyone in the Pentagon and state department is careful not to say. One of the top French generals was quoted last week as putting the figure at 150 divisions; there are now less than ten ready for action on the western side of the line in Europe. By the time we reach the figure which our generals today say means safety, what will the Russian figure be? (Russia now has about 175 divisions ready for action in Europe.) If we embark on a military buildup of this sort, can we count on war coming only when *we* are ready? Or is it more likely to come when Russia is, relatively, ready?

III

If the American people could get some firm answers to such questions as these, they would have a rational basis on which to make up their minds whether the administration's gigantic rearmament program promises to do much of anything beyond clamping full military controls on the nation. But will they get any firm answers? Perhaps Senator Taft will help them to do so. He has been blistered by Secretary Acheson as a "re-examinist"—a term which, in the eyes of the state department, is worse than the old smear-word "isolationist." What does Senator Taft propose to re-examine? He told Mr. Acheson in six questions which appeared in the press two days after his election, although Mr. Taft formulated them before the voting. These were the questions:

1. How many American soldiers will be required [by the rearmament program] and what will be the additional cost?
2. How much will it increase the necessity of drafting every American boy as he becomes 18 years of age, for two years' service in the army?
3. Can western Europe really be defended?
4. If the Russians have atomic bombs with which they can bomb the cities of this country—as our military authorities say they have—can they also bomb the debarkation ports in Europe and cut off our armies in Europe from American support?
5. What will a third World War look like?
6. How do we finally win it?

For daring to suggest that such questions be re-examined —in fact, publicly examined for the first time—Senator Taft is held up to scorn by the administration. But these are questions that need asking and answering. We hope that Mr. Taft will bring them up on the floor of the Senate and keep them there until he gets an answer which is more than empty generalities. We hope, likewise, that Senator McMahon will bring up again his proposal for a universal disarmament effort and push that. The idea of spending $50 billion in five years to raise the living levels of all the other peoples on earth as a way to a firm peace hardly sounds as fantastic as it once did, now that the administra-

tion plans to spend that much in a single year simply to get ready to fight.

If the United States is to be wrenched out of its obsession with the idea that the way to handle the Communists and insure lasting peace is to spend hundreds upon hundreds of billions to build up gigantic armed forces, the leadership will have to come from Congress. That obsession is too prevalent in the White House, in the state department and in the Pentagon to be shaken off. But if a few courageous senators, such as Mr. Taft and Mr. McMahon, could forget party labels and combine forces, the obsession could be challenged, fresh light and fresh air let into the whole discussion, and a constructive approach to the peace problem would become possible. Taft re-examination of the assumptions on which the present rearmament program rests *plus* McMahon proposals to combine disarmament with economic aid in large amounts to all needy peoples—here would be a combination to which we believe the people of the United States would rally, which the other peoples would greet with joy, and which would regain for this nation the moral initiative in the pursuit of peace.

Whose Children Are They?

IT IS THE CUSTOM of the Roman Catholic bishops in the United States to issue a public statement at the end of their closed annual conference in the nation's capital. This year these 150 ecclesiastics met November 15-17 in the building of the National Catholic Welfare Conference. Two days after adjournment a 13-man subcommittee, consisting of four cardinals, five archbishops and four bishops, issued a declaration entitled, "The Child: Citizen of Two Worlds."

Whom do the bishops address? They do not say whether they are speaking to the nation or to the members of their own communion. There is a reason for this ambiguity. Careful reading of their message indicates that they are addressing the nation *as if it were* the Roman Catholic Church. They define the duties of parents and citizens to children in Roman Catholic terms. They speak of the relation of the church to the religious education of children as though the Roman Catholic Church were the only church in existence. With a single exception, which will be noted later, they discuss the relation of the church to the state through the schools in Roman Catholic terms.

This is not to say that the message does not contain concepts which are universally valid, and which should win the assent of every Christian. Few will differ, and certainly we will not, with the statement that since children are coming to maturity "in a society where social, moral, intellectual and spiritual values are everywhere disintegrating," they need "the integrating force of religion as taught by Jesus Christ." We agree with the bishops that "as a principle of integration, religion will help the child to develop a sense of God, a sense of direction, a sense of responsibility and a sense of mission in life." And it is good to discover that this year the hierarchy, which roundly excoriated the Supreme Court of the United States after the McCollum decision, now as roundly approves the 1944 finding of that body that "the custody, care and nurture of the child reside first in the parents whose primary function and freedom include preparation for obligations the state can neither supply nor hinder."

Stated as general propositions, these and other ideas in the bishops' 1950 pronouncement are unexceptionable. But it must be clear by this time that the bishops attach one set of meanings to such words while the American public understand them in quite different senses.

The major unspoken assumption underlying this message is that the church and not the parents or the state is divinely commissioned to teach religion to the child. It appears in the bishops' discussion of how the child develops a "sense of God." Starting with an unexceptionable premise, it arrives at a very exceptionable conclusion. "The child is not complete in himself. He will find his completion only in life with God and that life must begin here upon earth. Parents therefore should make early provision for their child's growth in God." How do they do that? "It must begin in the home through simple and prayerful practices. Morning and evening prayers, grace before and after meals, the family rosary, the saying of a short prayer each time the striking clock marks the passage of another hour nearer eternity, the reverential making of the sign of the cross, the inculcation of respect for the crucifix and other religious objects—all these are practices which should be encouraged in the religious formation of the child."

To continue this work begun in the home, say the bishops, "Catholic parents . . . have undergone great sacrifice and enormous expense to establish and maintain schools which will continue and enlarge the spiritual development of the child . . ." This is the parents' natural right "because it is they and not the state who possess the primary right to educate." But where does the church come in? "In helping parents to exercise this right, the church stands ready at hand with all her material and spiritual resources . . . in virtue of the sublime teaching office conferred upon her by Jesus Christ." What does this mean? The bishops do not enlarge upon it, but they would agree that Pope Leo XIII correctly defined the church's position in his 1888 encyclical, *Libertas Humana:*

> Some things have been revealed by God: that the only-begotten Son of God was made flesh, to bear witness to the truth; that a perfect society was founded by him—the church namely, of which he is the head, and with which he has promised to abide till the end of the world. To this society he entrusted all the truths which he had taught, in order that it might keep and guard them and with lawful authority explain them; and at the same time he commanded all nations to hear the voice of the church, as if it were his own, threatening those who would not hear it with everlasting perdition. . . .
>
> In faith and in teaching of morality God himself made the church a partaker of his divine authority, and through his heavenly gift she cannot be deceived. She is, therefore, the greatest and most reliable teacher of mankind, and in her dwells an inviolable right to teach them. . . . there is no reason why genuine liberty should grow indignant, or true science feel aggrieved, at having to bear the just and necessary restraint of laws by which, in the judgment of the church and of reason itself, human teaching has to be controlled.

What significance has the "primary right" of parents to educate in view of this position, which is consistently maintained by all the modern encyclicals and is embodied in the canon law of the Roman Catholic Church? Parents have

the primary right to teach, but in his inscrutable wisdom God has made this church "the greatest and most reliable teacher of mankind" possessing "an inviolable right to teach them." Parents can discharge the obligation which their right imposes on them, therefore, only by turning their children over to the "one true church," to whom God has entrusted the powers and gifts he has denied to parents. Moreover, the state is also obligated to accept the voice of the church as the voice of God; it is therefore also required to surrender the teaching function to the church, under threat of being consigned to everlasting perdition if it fails to do so.

To one who understands the words of the 1950 statement of the Catholic bishops as they mean them, the conclusion is inescapable that this pronouncement represents another assertion of the church's claim to the control of education, Catholic and non-Catholic. It is this that underlies the bishops' statement that "the state should look with favor on released-time programs." It is behind their claim for government recognition of the church's right to give religious training and foster care to children deprived of the support of their parents by death, illness or misfortune. It is related to their declaration that "we protest in the strongest possible terms against the introduction of sex instruction in the schools." It is found in their discussion of vocational guidance, with its emphasis upon the superiority of the claims of the Roman Catholic Church in life-work decisions.

But considering its subject, the most interesting thing about the bishops' statement is what they did not say. Logically, a Roman Catholic statement on the religious education of children should have included a demand for granting public educational funds to parochial schools. Not one word did the bishops speak on that subject! Does this mean that the hierarchy has permanently abandoned this claim? It could hardly do so without changing the whole direction of Catholic educational philosophy. This statement makes no such attempt. We must therefore conclude that the public reaction to the efforts of Cardinal Spellman and others in this direction has convinced the men who govern Catholic policy that open pressure for public funds is not now expedient. And it would have been less than tactful to include such a claim in a message which addressed the American people as if ours were a Roman Catholic nation. Such a message, if it were not to arouse a resounding reaction, must let many sleeping dogs lie.

The Cult of the Musical Comedy

EDITOR THE CHRISTIAN CENTURY:

SIR: Here's another question you can't answer: What is the reason for the vogue in the theater of turning serious dramas into musical comedies? Is it due to a dearth of comic material, while the producers still feel the need of a more robust plot than a words-and-music team can pound out? Are the producers cynics who are convinced that audiences are too tired to follow a play without the interruption of tinkling song-and-dance numbers?

There is no question about the trend. Perhaps the blame goes to "Oklahoma," made from Lynn Riggs' story. Many later comers have been quite different. Michener's *Tales of the South Pacific* was, for the most part, a book of moving and tragic stories; yet it emerged from the transformation room as a bang-bang musical comedy. Lillian Hellman's "The Little Foxes" was sad and tragic and, at times, a profound picture of evil; yet it was turned into a musical show. Alan Paton's beautiful and deeply religious novel *Cry, the Beloved Country* was turned into a play with music, though on a far higher level than most such adaptations. Now we are threatened with a Rogers & Hammerstein version of *Anna and the King of Siam*, which was a genuinely heroic story. Now, Anna will be headed for the Hit Parade.

A friend, whom I am very fond of and would not believe on oath, writes me of having seen a tentative scenario of "Hamlet" turned into a musical comedy. Of course, it will be given a real "box office" title—"Ophelia Gets Her Man." The scenario is a great improvement on the original. Hamlet is still in the cast, but he is no longer the melancholy Dane; he is more like Yorick, a "fellow of infinite jest." Murder and violent deaths have been eliminated. No poison has been poured into the ear of Hamlet's father. A new character, a physician, discloses that the king died of an unfortunate mastoid. When that misunderstanding has been cleared up, all goes merry as a wedding bell. The famous soliloquy emerges as a snappy musical number, one of Cole Porter's liveliest—"Perchance to Dream." In Act V, formerly such a slaughterhouse, the happy ending comes with the wedding, Laertes serving as best man. Advance sale, six months before opening, half a million. (Don't look on the billboards for this right away. But it may come.)

The disturbing thing about this denaturing of great drama is the suggestion it inevitably brings of an often perpetrated parallel: the distortion of the great drama of the Christian gospel. The terror and exaltation of the gospel have all too often been watered down into a pallid success story. Instead of the cross, we have the pep talk and the happy ending. As Dorothy Sayers puts it, "A kind of pageant of sentiments and pale emotions has been substituted for the drama which is the Christian way. And the Dogma is the drama."

That does not set well on multitudes of Americans. Dogma is a burden; and worse, it demands thinking, which is a nuisance and a pain in the head. Give us something light and cheerful and relaxing. This business of the dogma's being the drama is far less alluring than the truth revealed in one of this fall's volumes of religious addresses: "There is no necessity to be unhappy. There is no necessity for anything but success. You can have wealth and physical fitness."

The great drama of rebuke, repentance and redemption is vulgarized into sweetness, serenity and success.

Yours,

SIMEON STYLITES.

Religious Liberty in Soviet Satellites

By Ernest Lefever

THE SOVIET satellite states of eastern Europe, like the U.S.S.R. itself, constitutionally guarantee "freedom of religious worship." But in actual practice genuine religious liberty is denied and all churches are suffering severe deprivations at the hands of these Communist regimes. Documents coming out of Poland, East Germany, Czechoslovakia, Hungary, Bulgaria, Rumania and Albania show clearly that religious freedom exists only to the extent that it is not exercised. In each of these Kremlin-controlled states the Soviet policy toward organized religion has been and continues in force: The church along with other social forces must be neutralized, liquidated or made subservient to the totalitarian state.

In consolidating their position in the postwar "people's democracies," the Communists gave the churches special attention because they were regarded as rallying points for actual or potential opposition. In most cases the churches were the last social institution to "adjust" to the new order. Both the frontal and flank attacks, perfected in the Soviet Union, have been employed effectively to facilitate this adjustment. The basic strategy developed in the U.S.S.R. has been transported to the satellites, but tactics have been adapted to local conditions. Apparent contradictions in policy—like gradually withdrawing state funds from churches in Hungary at the same time that Czech clergy are being given larger salaries from the state than ever before—can be understood only as tactical maneuvers calculated to reach the same final objective: converting the churches or destroying them.

'An Institution with Permanent Usefulness'

The immediate aim of communism in eastern Europe is not to substitute dialectical materialism for religion, but rather to create national churches and bring them under the sway of Russian Orthodoxy, which has become a propaganda agency of the Kremlin. "The church is an institution with permanent usefulness in the life of the people. It is a part of the state itself, keeping pace with the spirit of the times. The Orthodox Christian church, having always understood this, will surely understand it this time." These telling words from Rumania's Premier Groza were addressed to Patriarch Nicodim, head of the Rumanian Orthodox Church, in January 1948. There can be no compromise; if the church leaders do not bend, the state must break them.

Contrary to the Communist doctrine of the separation of church and state and the policy granting all religious groups equal treatment, the superpatriotic Orthodox Church has been given a preferential position amounting to establishment. Endowed with this privileged status, Orthodoxy has been used to woo Protestants and Catholics to the "true Christian faith," which, being interpreted, means communism. Rumanian Orthodox priests were used to force the annexation of the Roman Uniat Church to Orthodoxy. The Bulgarian Clergymen's Union, claiming 2,000 Orthodox priests, denounced the ecumenical movement as a tool of "warmongers" and "imperialistic capitalism."

In sharp contrast the Roman Catholic Church is under severe attack. This formidable institution, so closely linked with monarchy and feudalism, is generally regarded by Red regimes as incorrigible and worthy only of neutralization or liquidation. There is little hope of "converting" Catholics to Stalinism. This church, which has exhibited great facility for accommodating itself to tyrannical regimes in the past, may lose its soul, its structure, or both, if it attempts anything more than a temporary *modus vivendi* with the Communist state.

Little publicized in the secular press, Protestant churches behind the iron curtain have been under substantially the same pressures as the Catholic Church, but often in a modified form. Jews claim to have suffered the same treatment as Protestants, Catholics and political minorities. One report asserts that the "Communist regimes [are] destroying all independent thinking and smashing Jewish life, including their instruments of self-government and their very souls."

Methods of Controlling Religious Groups

The modes of control used to bring organized religion into line run the gamut from ruthless liquidation of clergy to state subsidy for religious leaders. The methods outlined below have been employed in each Soviet satellite, but the timetable and specific tactics have differed with the situation. Sometimes "reforms" were accomplished by means of a sweeping "church law," as in Czechoslovakia and Bulgaria; in other places increasing control was effected through sporadic and piecemeal measures. The churches, along with other institutions, are subject to censorship, wire-tapping, spying by secret police and other abrogations of civil rights characteristic of a dictatorship. I will not deal with these general modes of control, to say nothing of a controlled press and radio; I shall discuss only the techniques used specifically against organized religion.

All Communist governments require of church leaders a formal oath of allegiance to the state, or its equivalent. The Czech church law, promulgated November 1, 1949, required each clergyman to swear "that I shall be loyal to the Czechoslovak Republic and its people's democratic regime and shall not do anything that would be against its interests, security and unity." Oaths in other satellites are similar. Certain Catholic bishops who have not taken the Czech oath are under close police surveillance and are isolated. Such blanket pledges give the governments "legal" means of disposing of any undesirable prelate or village priest.

Cardinal Mindszenty and Lutheran Bishop Ordass of Hungary have been imprisoned. Fifteen Protestant clergymen in Bulgaria were sentenced. Hundreds of lesser clergy have been imprisoned in Czechoslovakia, Poland and Soviet Germany. Some have disappeared altogether. Many suffered despite their advanced social views and known anti-

nazi records. The Vatican estimates that at least 1,500 priests in eastern Europe have been slain, arrested or deported since the end of World War II. Protestants have suffered proportionally. The charges against the "guilty" are always the same—plotting against the "people's democratic regime" and conniving with Wall Street warmongers. The courts grind out canned sentences with interchangeable parts while the Cominform press lauds the new concept of a "people's justice."

Economic Modes of Control

Economic measures used against organized religion include outright confiscation of church property, withdrawal of financial support from the church and subsidizing the clergy. In December 1948, the Rumanian state took 1,726 churches, monasteries and other buildings from the Uniat communion. Similar confiscation without remuneration has occurred in Hungary, Poland, Czechoslovakia and other satellites.

In Hungary the state is gradually withdrawing financial support from the churches, which have received it for centuries. The Catholic Church will be hard put to it to maintain even its diminishing institutions from voluntary contributions and may eventually have to accept funds from the state. In Czechoslovakia Catholics, Lutherans, Reformed and Czech Brethren clergy are now receiving their basic salaries, far higher than they ever received before, directly from the government. The price for this aid is high—the Communists insist on controlling the appointment of all clergy. He who pays the fiddler calls the tune. The Baptists, Congregationalists, Methodists and Moravians receive no state aid.

In all satellite states the great majority of confessional schools have been nationalized. In Hungary, for example, the government took over 4,474 church schools, of which 2,797 were Catholic, 1,097 Reformed and 579 Jewish or Greek Orthodox. Two hours of religious instruction per week is permitted in the elementary grades. In the new "people's schools" teachers are state employees and are required to take the loyalty oath. The schools are run with the avowed purpose of producing loyal citizens for the new order. The curriculum is dictated by the party and textbooks from kindergarten to university are rewritten from the Marxist-Leninist-Stalinist viewpoint. After protest from churchmen, authorities in Soviet Germany recently agreed to delete a sentence from the latest edition of a compulsory history text. It read: "Jesus never lived."

Isolation from World Christendom

Along with a Sovietized school system there is always the powerful Communist youth movement with compulsory participation. All church youth organizations are either absorbed or liquidated.

One of the most effective ways to weaken a church is to isolate it from its natural contacts in other countries. Strict measures to accomplish this end have been taken in all satellite states. Most measures were designed primarily to cut off Vatican influence, but the World Council of Churches has received its full share of criticism for interfering in the internal life of certain Communist states, notably Bulgaria. The Bulgarian church law of February 17, 1949, reads: "No religious body may maintain correspondence with church organizations, official persons or other institutions outside Bulgaria without prior authorization by the ministry of foreign affairs. No religious denomination having its center outside Bulgaria may maintain missions, churches, etc., in Bulgaria." This is obviously aimed at Western contacts, for intercourse with the Russian Orthodox Church in Moscow would certainly be encouraged. Similar measures, although not quite as strict, are in force in other states. In most statellites foreign church workers have been expelled, World Council leaders denounced and travel to outside church gatherings forbidden.

One of the most uniformly applied patterns of control in all Communist-dominated areas is the nationalization of social welfare agencies. This has meant stripping the church of its social service program, which in the eyes of many has been its chief asset in a turbulent postwar Europe. The Bulgarian church law on this point is typical: "No religious denomination may maintain hospitals, welfare centers, kindergartens or similar institutions." This curtailment of services, along with the abolition of church youth organizations and other "unapproved" activities, has narrowed the Christian witness in many places to public worship and personal piety. The church has practically no opportunity to makes its message felt in any meaningful social context. Communists favor otherworldly religion; they regard it as politically innocuous and eventually doomed when a new generation arises educated in the government schools.

Stalin's View Still the Norm

Reminiscent of the early twenties when the Bolsheviks in Russia promoted the heretical "Living Church" is the way Communists in eastern Europe today are sponsoring various dissident religious groups to carry out their political ends. Such groups are used to intimidate others, to incite division in the religious community and to serve as a propaganda front. Their usefulness to the regime is usually short-lived. Several examples from Czechoslovakia will illustrate this technique. In cooperation with some Catholic priests the Prague government published the *Catholic Clergy Gazette,* which was promptly repudiated by Archbishop Beran. The Communist-sponsored "Catholic Action" organization was excommunicated by the Vatican. At present the leaders of the nationalistic and vigorously anti-Catholic Czechoslovak Church are strongly pro-government. It will not be surprising if the party attempts to use this church, numbering almost a million members, as other national parties have used the Orthodox Church.

Though freedom of religious worship for non-party members still exists in the Soviet satellites, as it does in Russia itself, it is clear that the methods of church control outlined above have completely done away with religious liberty in any meaningful sense of that term. Despite tactical concessions here and there, all the evidence indicates that the "people's democracies" of eastern Europe never deviated from the firm position of Premier Stalin: "The party cannot be neutral toward religion and it does conduct antireligious propaganda against all and every religious prejudice [as] the best way of undermining the reactionary clergy who support the exploiting classes."

Beggar on a Mountain

By Madolin Shorey Cervantes

BARON HUMBOLDT, a German who studied South America extensively during the 18th century, once remarked that Peru was a beggar sitting on a mountain of gold. His figure of speech can be applied not only to Peru but to all the other countries of South America. The southern half of this hemisphere possesses almost unbelievably rich natural resources, having more potential wealth than the northern half. Yet the countries to our south are still underdeveloped and generally considered among the backward regions of the world.

Why is that? Why haven't they developed their resources? Why are they still backward? Why did a group of colonies speaking the same language, having the same cultural background and traditions, the same religion, the same judicial system, the same habits and customs, split into numerous small, mutually jealous nations, unstable in government and economy, burdened with poverty, ignorance and misery?

Incapable of Cooperation

The two most important factors seem to be geographical and psychological, and some South American students of the subject attribute the psychology of the people to the geographical conditions which have tended to keep the various groups separated from each other. The geographical barriers—the tremendous ranges of the Andes, the endless miles of waterless plains, the impenetrable tropical jungles, the swift, uncrossable rivers and the desert areas—certainly have in the past contributed, and still contribute, to the difficulty of communications and social and cultural intercourse. Add geographical conditions to certain characteristics inherited from their Spanish forebears, who were and are an extreme example of what might be called hyperindividualism, and the result is a people congenitally incapable of working together toward the achievement of a common goal.

This character trait shows itself in a number of ways. For instance, South Americans in general distrust each other, and with reason, for almost all of them have the same habit. They pride themselves on being charming and courteous, and rather than hurt someone's feelings or displease him they will tell him what they think he wants to hear, whether it is the truth or not. Or again, they will make a promise which they may have no intention of keeping or which they know they cannot keep. At the same time, every South American is extremely jealous of his "honor," but this is a very personal thing and not "honor" in relations with others, as in the Anglo-Saxon sense of the word.

Cooperation Only Once

This may appear a cruel, perhaps even a petty, thing to say about another people. But the South American's exaggerated concern with his *amour propre*— the literal translation is "self-love"—is at the bottom of all the civil wars, revolutions and governmental instability which plague that continent. Individualism is a good thing, but the tragic story of South America clearly demonstrates that there can be too much of a good thing.

The nearest South Americans ever came to cooperating was during their struggle for independence from Spain, a revolution which went on for approximately twelve years. During that time Simón Bolívar, born in Venezuela, José de San Martín of Argentina and the Irish-Chilean Bernardo O'Higgins worked together to lead the fight. Both Bolívar and San Martín dreamed of a united nation which should be great and glorious, and Bolívar drew up more than one scheme for some kind of group of federated states with a central government. Unfortunately, while many of the South Americans saw the advantages of a united nation, they were not willing to do what was necessary to achieve unity. Too many of the local leaders, driven by their *armour propre,* preferred to be large frogs in small puddles.

The Spanish royalist troops were driven out of different areas at different times, ranging from 1816 in Argentina to 1822 in Peru, and local governments began to function. A feeling of nationalism grew up among the people—a feeling of being a Chilean, an Argentine, a Peruvian, a Venezuelan—and each looked with suspicion at his neighbor. So with the winning of independence from Spain began the blood-soaked history of the South American nations—a history of revolution and civil war, of intrigue and exile, of *caudillos* and dictators and ruthless extermination of political enemies.

Federation Efforts Fail

There were attempts at federation. There was the Federal League of Argentina, Uruguay, Paraguay, Bolivia and Peru. There was the alliance of Peru, Bolivia and Ecuador. There was Bolívar's "Gran Colombia"—the federation of Ecuador, Colombia and Venezuela. All ended in failure.

There were revolutions and uprisings within the various countries. Then there were wars between the countries—between Uruguay and Argentina, between Argentina and Paraguay, between Chile and Peru, between Peru and Bolivia. All the immediately available resources were exhausted in fighting such wars. The governments borrowed all they could get from anybody who would lend it, mortgaging their future beyond the possibility of repayment or freedom from debt. There was neither time, energy nor money left to develop the great potential wealth of the continent. Developing was done by foreign "imperialists"—by the British, the North Americans, the Germans.

Today—a little envious perhaps of the good things possessed by others—the South Americans look to their neighbors for help in doing now what they might have done for themselves two hundred years ago. Today, many of the South American countries are pleading for aid from this country. They need money, machinery, teachers, technical advisers. Some of them are complaining because there is no Marshall plan for South America. Yet in the next

breath they express their fear and distrust of the "Colossus of the North" and "Yankee imperialism." When, for example, a party like the Aprista party in Peru calls on that nation for a struggle against imperialism it is mainly Yankee imperialism that it is inveighing against.

South Americans Will Not Venture

In his book *Penetración Imperialista,* published in 1935, Pedro E. Muñiz, one of the leaders in the Aprista party, declared that the party had as its basis awareness of the phenomenon of imperialistic penetration, which holds in subjection the people of a backward economy, and that the primary thesis of the party is a struggle against imperialism. Yet Peru is one of the countries now receiving aid from this country through a cooperative arrangement between the two governments. North American experts are to be found today in all parts of the country, acting as technical advisers at the various state experimental farms or training native Peruvian teachers in more advanced methods.

In all the South American countries, capital is needed to develop their resources. They insist that they do not have it and that it must come from outside sources, continuing to ignore the fact that there are individuals in all those countries who possess considerable wealth which could be invested and used to good purpose. It was because the South Americans were unwilling to risk their own capital to any great extent that the foreigners, particularly the English and North Americans, came in and began to develop the mines and the oil. They built railroads and organized shipping lines. They built power plants and provided electricity. They took advantage of plentiful cheap labor and low local costs to make tremendous profits, most of which were taken out of the country.

Foreign Exploitation a Fact

South American countries admittedly have been "exploited" by the foreign capitalists. For more than three-quarters of a century, American and English mining companies have taken millions of dollars in profits out of Peru and Bolivia. American and British oil companies have taken more millions out of Venezuela, Peru and Colombia. The foreign owners and stockholders of the English-owned railroads in Argentina took millions of dollars in dividends out of that country over a period of years. The American-built railroads of Peru took their profits from that country. Foreign capitalists, as South Americans are quick to point out, demanded and received special privileges and special protection from the corrupt and graft-ridden governments, privileges and protection which gave them an advantage over the local capitalist.

It is undeniable that all this exploitation by foreign capitalists has been unjust, but the South Americans refuse to face the fact that to a very large extent they brought it on themselves. Or if that is putting it too strongly, at least they permitted the exploitation by not preventing it in the beginning. So Uncle Sam and John Bull are popularly pictured as bloated leeches sucking the lifeblood of those countries, and the South Americans think of themselves as helpless, downtrodden creatures ground under the heel of these predatory foreign giants.

There is something to be said on both sides. While the South Americans were busy fighting their revolutions, civil wars and wars among themselves as nations, the foreigners came in and began to develop the resources of the countries. Because they were risking large amounts of capital, the foreigners not only insisted upon special privileges from the local governments, but frequently called upon their own governments to give them protection. Yet even while most of the South Americans were complaining that they did not have what was necessary to develop their own resources, a few of the local people were proving that it could be done.

Simón Patiño, the Bolivian tin king, was one of the richest men in the world at the time of his death. Like most Bolivians, he was nine-tenths Indian by ancestry, born in poverty and uneducated. Starting with nothing, he built up a tremendous industry and made an incredible fortune. There is a man in Argentina named Albert Dodero who started with very little and is today one of the richest men in South America. He owns a steamship line, an airline, hotels and business buildings, and no one knows what other industries. There are a few such men in every country in South America—men who have proved that the people could do their own developing if they were willing to take the risks and do the hard work which is necessary to build up a great enterprise.

Social Traditions Play Their Part

Unfortunately there is another stumbling block. South Americans, particularly those of the top social class, the ones who have the initial advantages of money and education, are not willing to work. It is a Spanish tradition that a gentleman does not soil his hands, and that the only career really proper for a gentleman is a profession which does not require work. That tradition has been bolstered in South America by the presence of another race, the Indians, enslaved by the first conquerors and colonists, and still slaves in practice if not by the letter of the various constitutions.

In countries like Peru and Bolivia, where the Indians are in the majority, the small class of non-Indians, or almost non-Indians, holds the rest of the population in virtual slavery. Peruvians themselves admit that the poor economic condition of their country is largely due to the long tradition of a small leisure class living in idleness and luxury, with a large class of people who are slaves in practice if not in theory.

Contrasting Peru and Uruguay

That fact is pointed up more sharply by the conditions in Uruguay and Argentina, the two countries which are so far ahead of the others. In those two the majority of the original Indian population was far more primitive than the advanced and civilized Quechuas of the tremendous empire which once took in northern Argentina, northern Chile, western Bolivia, almost all of Peru and much of Ecuador.

In Uruguay, the last of the Indians were hunted down and exterminated in 1832, and the Indians remaining in northern Argentina are largely ignored and left to their own devices. Having no slave population to do their work for them, and having experienced a fairly heavy influx of immigrants from the northern European countries during

the last century—Germans, Irish, Scotch and Scandinavians, who were accustomed to working and making their own way—Uruguay and Argentina have made tremendous strides in recent years.

Most of South America, then, with the exception of isolated spots, can still be described in Baron Humboldt's words. Not only Peru but also the rest of the Spanish-speaking nations are beggars sitting on a mountain of gold. They are still fighting revolutions. They are still refusing to risk their own capital to develop their own resources. They are still unwilling to forget that they are "gentlemen" and to acknowledge that the people who work are the people who create genuine and lasting wealth, yet are frequently gentlemen at the same time.

They still want Uncle Sam to help them get rich, and they still resent and distrust him.

While Thousands Cheer

By Renwick C. Kennedy

LATE in the fourth quarter the coach said, "Johnny, get warm. I'm going to put you in. I gotta put you in."

Johnny got up and trotted back and forth behind the players' bench. He threw off his jacket and the people in the stands saw his number. They yelled wild, excited approval. All afternoon they had been calling for Johnny. The newspapers had speculated for a week whether or not Johnny would play. The alumni, the students, the gamblers, the players, even the coach had wondered if he could.

Now, in the fourth quarter, they had the answer. There was that magic number on a boy's jersey—to the initiate almost a sacred number.

"You ain't goin' to do it, are you, Coach?" Hal Smith, the quarterback, asked.

"Shut up," Coach Gunter snapped. "Get back in there and run what I told you. After one play give it to Johnny."

Smith ran Johnny from the 35-yard line and he went to the 10. He ran him again and he went to the 2. That was all for Johnny. He limped off the field with his arm around a trainer's neck. Smith got the touchdown himself on the next play, and victory for his team.

I

In the dressing room the players were not excited.

"Glad it's over," said Leach, a senior tackle. "I'm glad I'm through. Next time I put on a football uniform I want to do it for money. Money, see, or I don't put it on. That's flat."

"Me and you both," big Jones, the other regular tackle, said. "Only, I got another year. We draw 50,000 people at $4 a head! That's just one game! What do we get out of all that money we make for 'em? Board and room and tuition. Any more'n that's crooked, they say. Ain't pure. Who gets all that money?"

"Who do you think?"

"I don't know who gets it. All I know is I do the work and I don't get the money. I don't like it."

"Well, anyway, we saved Gunter's job for him," Hal Smith said, pulling his shoulder pads over his head and slamming them on the floor.

"Yeah," Jones said. "Johnny saved it."

"I told him he ought not to put Johnny in there," Smith said, "but it didn't do any good. He just snapped at me. You're right, Leach. I'm glad I'm through. No pro ball for me, either."

"Well, I might," Leach said. "I'll play for money if it's big money. That's what burns me up here. They make it near about professional, and the colleges and the coaches and the gamblers get all the money. I wouldn't mind the training and the cussing and the beating you take in the games if they paid you for it. I just hate to do it for board and room.

"You know what that State guard told me this afternoon, between plays. He says, 'Leach, how much they payin' you?' I says, 'Board and room and tuition, and some claims that ain't pure.' After the next play he says, 'You're a sucker.' 'How much you gettin'?' I say. 'All you're gettin' and $150 a month,' he tells me. 'It ain't legal,' I say. 'Hell,' he says, 'there ain't nothin' legal about this crooked racket. I take what I can get.' Then he invited me to visit him and go bird huntin' Christmas, and we got to talkin' about bird dogs and ducks and things. That Propst is a good guy. Why'd you kick him in the face, Krysinski?"

"I do what they tell me to do," the Pole replied. "I got nothin' against the guy, but Coach said to get him out of there. We got him out."

"Yeah," Jack Holland, the left halfback, said, "I guess Wellington was right. You win wars on the playing fields of Eton, he said, or something like that. I guess that's the way it is. They teach you to win. That's all that counts. They don't care how you win. Nobody cares. You gotta win. If you have to kick a good guy in the face to do it, you gotta kick him in the face. If you gotta drop bombs on women and children, you gotta drop 'em. You gotta win. But I got enough of this bunk about football teachin' you fair play and bein' good for your morals. Football belongs to the people who get money out of it, like college presidents and coaches and gamblers. All we get out of it is a chance at a diploma."

Ed Gibson, a scholarly guard, spoke in approval. "Right. You are exactly right, Jack. Your language is exact. A chance at a diploma. Not a chance at an education. You can't get it and play football, too. Maybe in the little colleges, but not in this league. There isn't time enough for both. If you can find the time you're too exhausted to read your books. They give me A's but I don't earn them. You can't practice three hours in the afternoon and attend

blackboard lectures two hours at night, fall and spring, and have any time left for an education. All I learn I learn in class, when I'm not too tired to stay awake. But they give me A's. Some day, after I get the diploma, I hope to educate myself."

"Anyway, we beat State today," Hal Smith said.

"Well," said Leach, "personally, I didn't care whether we beat State or not. I don't like old Gunter, and I wouldn't mind seein' him lose his job a-tall. In fact, I'd kind of enjoy it. He has cussed me too much."

"Me, too," said Jones. "Them's my sentiments. We ought to have lost that game and put him on the spot."

"Ah, shut up," Ed Gibson said. "You don't mean that. You know you'd rather win."

Most of the boys agreed with Ed.

"Yeah, that's what they teach you, to win," said Jack Holland.

II

At this point Gunter came into the dressing room. "Men," he boomed, "you were magnificent out there this afternoon. You got in there and fought. You snatched victory from the jaws of defeat in that last quarter. They had us 7 to 6. Hal, you were a superb field general all afternoon. You ought to make All-American. It was grand, fellows, grand! Krysinski, you really got that Propst out. Good work, boy. Leach, you were going great guns in your last game. The pro's ought to fight over you."

Coach Gunter went on down the list, complimenting, patting backs, shaking hands, laughing.

A few of the players responded. Most of them were quiet and said nothing. They did not like Gunter. Some of them hated him.

Hal Smith said, "We didn't win your game, Coach. Johnny won it. How's Johnny getting along? Did he break that ankle again?"

Gunter colored. "I don't know," he said. "I haven't heard. I'm going over there the first thing in the morning. Got to attend a meeting tonight."

"You mean a party," Smith said severely. "You ought to go tonight. Johnny won your game for you."

"I can't go tonight," Gunter said shortly.

This made Leach mad. "Listen, Gunter," he said. "I'm through here and I can talk. I'll say it. Johnny saved your job for you this afternoon. And one more thing—if you cuss me again I'll hit you in the face. I don't like you, Gunter."

Gunter looked up at the big boy's angry face. "I'll see that you get yours," he said. He turned and left the room, his own face purple with rage.

"There's nothing he can do," Leach said. "I got a contract, and they want me for baseball, too."

III

After a training-breaking supper, Leach, Hal Smith and Ed Gibson hired a taxi and went out to the city hospital to see Johnny. They found him reading a newspaper and looking cheerful.

"How's the foot, Johnny?" they asked.

"Not bad," Johnny grinned. "Hurts a little, but not too bad. That big guard, Dugan, did his best to break it again. In fact, the doctor says he did break it. The picture shows the fracture opened again. It never really was a real break, you know. Just a little fracture. I'll be hobbling around in another cast in a few days. But that Dugan, he tried to break it off. I guess he'd have done it, too, but Pete Roney got a finger in his eye. I hate that kind of stuff, but it seems that it's football."

"I told Gunter not to put you in, Johnny," Hal Smith said, "but it didn't do any good."

"No, he had to win that one," Leach said. "His job was at stake. He had to have you, Johnny. You already lost three games for him by getting that ankle broken."

"Oh," said Johnny, "don't blame Gunter. He's just part of the machinery. He can't help it. He's got to win or they'll fire him. Can't blame a man for trying to keep his job. I don't blame him for putting me in. If Dugan hadn't twisted my ankle it wouldn't have hurt me. I'd have been all right. It was that Dugan trying to break my ankle again. Gunter's probably no better or worse than the rest of them."

"Maybe you're right," Ed Gibson said. "It's the system that makes men like Gunter. He's a good coach. He knows football. Only thing is, he cusses you and teaches you dirty tricks. I can understand Gunter's point of view, even his putting you in."

Johnny said, "You know, I used to like football, but I don't any more."

"I don't either," said Leach. "It's a funny thing, too. Once I did like it. I liked it in high school and had a lot of fun playing it."

"That's because you went to a little high school," Johnny said. "I went to a big city high school. It wasn't too good. They tried to run football there about like we do here. You know, professional training and coaching and big business at the gate. I began to hate it there. I hate it worse now."

"No, it's not much fun any more," Gibson agreed. "They take it too seriously. You always have to win and have big crowds. That's what they want. Anyway, we don't have a bowl game. That's something to be grateful for."

"Yes, that's the advantage of losing a few," Leach agreed.

"You may hate it," Ed Gibson said, "but I don't see how you can keep from bein' All-American next year. That's kind of funny."

"All-American!" Johnny laughed, a little scornfully. "It's a lot I care about that. If I have to break a leg next year I hope I do it in September and get out of it. No fun any more."

"No," said Gibson, "it's not fun. It's hard work and it's big business."

"They've made it professional in the colleges. Minor league for the pro's," Leach said.

"Yeah, that's what it is," said Johnny.

"The thing that worries me," Gibson continued, "is that I'd like to get an education, too. I'm trading my football playing for an education, but it doesn't leave me time and energy to get it."

"You'll get your diploma," Leach said.

"Yes, I'll get my diploma."

"It's a tough way to get a diploma," Johnny said.

"Yes, it's a tough way," Ed Gibson, scholarly guard, 210 pounds, agreed.

DECEMBER SURVEY OF BOOKS

Microscope on Luther

LUTHER AND HIS TIMES, THE REFORMATION FROM A NEW PERSPECTIVE. *By E. G. Schwiebert. Concordia Pub. House, St. Louis, $10.00.*

THE NEW perspective to which the title makes reference consists in stressing the importance of the University of Wittenberg for the success of Luther's endeavor. One of the most significant chapters demonstrates in detail with what speed Luther enlisted the support of his university colleagues, so that in his battle over the indulgence system and his breach with the papacy he was not a lone monk but the head of a phalanx quartered in his home town. This meant much not only for his own morale but also for his standing with Frederick the Wise, who could justify his tentative support on the ground that Luther's teaching had not been repudiated by learned men. Not only for Luther but also for the Reformation, the university was of prime importance. During the years from 1520 to 1560 no fewer than 16,292 students were enrolled. They were among the shock troops of the new movement.

Apart from this new perspective in research, this biography is distinguished from others by certain marked characteristics. It might be called a workshop biography because it takes the reader behind the scenes of scholarship and explains what points are controverted, how the schools of opinion are aligned, and what is the evidence upon which a judgment must rest. This is a get-it-right biography which demolishes all legends favorable or unfavorable and accepts only the unimpeachable.

It is a circumstantial biography, going into great detail especially with reference to all the external aspects of Luther's life and times. The reader learns what books were studied in Luther's schooldays, how the boys memorized the *cisio Janus*, a jingle for remembering the holy days of the year. One is informed of the population of Erfurt according to various estimates, of the location of the tower in which Luther had his evangelical experience, of the relative size of Wittenberg in comparison with nine other German cities, of the salary of each professor on the faculty of the University of Wittenberg, of the number of tons of plaster required to renovate the Augustinian cloister when Luther and Katie moved in. And so on for all the details connected with the translation of the Bible, the composition of the hymns and their music, the reformation of the liturgy, the Luther family, and all the rest.

This is a richly illustrated study. The pictures are of three kinds: woodcuts redolent of the times and capable of insertion at the appropriate point in the text; paintings which call for half-tone reproduction and special paper, and for that reason are commonly placed at the back of a book, but in this instance fortunately are gathered in the middle closer to the descriptive material; finally, maps, charts and reconstructions. Particularly instructive is the map of Luther's correspondence showing its range. A comparison with a similar study for Calvin would be interesting. Especially intriguing is the air view of Wittenberg as it appeared in Luther's day on the basis of contemporary drawings, maps and descriptions. The early drawing of Wittenberg utilized on the inside covers is very neat.

This is not a theological study in any special sense. Luther's views on salient questions are of course set forth, but no attention is devoted to some of the more refined points which have exercised German theologians. A very extensive literature alike in German and in Swedish dealing with Luther's theology is absent both from the bibliography and from the footnotes. Primarily the book elaborates all the outward aspects of Luther's life and times, the social, economic, political, geographical and historical circumstances. But Luther's inner world of thought and feeling does not receive comparable consideration.

The book is handsomely printed and will be an invaluable tool of reference.

ROLAND H. BAINTON.

Research in the Prophets

STUDIES IN OLD TESTAMENT PROPHECY. *Edited by H. H. Rowley. Scribners, $4.00.*

THIS collection of 13 essays was, as its subtitle explains, presented to Theodore H. Robinson by his colleagues in the British Society for Old Testament Study on the occasion of his 65th birthday, Aug. 9, 1946. It constitutes a gracious tribute to one of the choice spirits of British scholarship who has been among the foremost in the field of Old Testament research. The majority of the contributors, as we would expect, are British; but they include also one each from Denmark, Germany, France, Canada and the United States—an indication of the international character of the society, but also an expression of the wide esteem and personal friendship felt toward Prof. Robinson.

The volume contains much that, in method and outlook, has long been familiar: problems of history, of text criticism, of lexicography, and of interrelations with the larger world of the ancient East; yet in total it is a notable expression of the change that has come over Old Testament study in the course of the past generation.

The first essay undertakes to adduce contributions from our knowledge of the civilization of the Canaanites, which has received phenomenal increase since the discovery of part of their religious literature at Ras Shamra, in north Syria, a little more than 20 years ago. The essay that stands second from the end applies to the study of Isaiah's oracles the methods of form criticism that Gunkel made illustrious in his introduction to the Psalter, published in 1933. Approximately midway between, one finds comments on a relevant passage in one of the documents from Mari, on the middle Euphrates, discovered by the French expedition that began its excavations there in December 1933. Along with these there is a wealth of discussions, of comments and insights, that would have constituted an unknown world to the biblical scholar of the great age of criticism. It is not that they repudiate the work of a former time; the scholarship of today is built upon all that preceded and perpetuates its achievements, even when transcending it, or at times reaching conclusions diverse from those of any previous age.

Important among these newer insights must be rated the inferences of A. R. Johnson's essay, "Jonah 2: 3-10, A Study in Cultic Phantasy." Johnson is one of the most prominent and also one of the most sound of those giving special attention to Israel's cultic ideas. The present study is a careful examination of concepts of life and death, providing a basis from which to understand the significance of faith in Israelite religion. Norman Porteous' elucidation of "the basis of the ethical teaching of the Prophets" takes up, by admission, an issue that has been with us for many years, but gives attention to recent theories of foreign parallels and equivalents to Hebrew prophecy. His eminently sound argument and conclusion raise his study to a high importance. He reaffirms the uniqueness of Israel's prophets.

Significant of present interests is the fact that Second Isaiah provides subject matter for two papers. Christopher North shows that the "former things" referred to by the prophet, while in some cases as remote as the Exodus, in others fall in the very recent past and are to be understood as victories of Cyrus, specifically his capture of Sardis in 547 B.C. North is, beyond a doubt, right in recognizing some influence of the cultic drama of the ancient world upon the concept of the Servant of the Lord. Norman Snaith, on the other hand, follows more familiar lines when he sees the Servant as the faithful nucleus of the nation. The two views are not intrinsically antagonistic, although Snaith makes no effort to come to terms with the cultic approach. One reacts with coldness, however, to the suggestion, by no means novel with Snaith, that the petty exile King Jehoiachin was the original of the Servant. Also Snaith's denial of universal views in Second Isaiah will require considerably more demonstration than he has given.

G. R. Driver exercises his well known lexical facilities in elucidation of "difficult words in the Prophets," adducing relevant light from a wide scope of the Semitic languages. This is a method as old as Saadiah, though greatly enhanced in recent times. Its value has been richly demonstrated.

W. F. Albright discusses the Psalm of Habakkuk, undertaking to show that it is not framed on the Babylonian myth of the combat of Marduk with Tiamat, but instead is an adaptation of the corresponding

Canaanite account of the divine fight with the sea and the rivers. Much of the interest and value of the article inheres in the immense bulk of notes, rivaling in extent the main discussion. In them Albright brings to bear his wide knowledge of the ancient East. It will take considerable argument, however, to convince Old Testament scholars that verse 4 should read, "Yahweh attacked like a bull, provided with tossing horns, rejoicing in the day of triumph"! In their use of foreign sources, the Old Testament writers succeeded better than that in eliminating crass paganism.

WILLIAM A. IRWIN.

The Priestly Fiction

THE BIBLE AND MODERN BELIEF. *By Louis Wallis. Duke University Press, $2.50.*

THIS IS primarily a book for scholars and teachers in the field of biblical literature. For them the reading will prove stimulating and interesting. Louis Wallis confronts us with the attitude of the modern mind toward the God-centered history of Israel. His approach is one of relentless scientific criticism. Such a critical study, far from detracting from the significance of the biblical study, enhances it for the open mind and searching heart.

The author shows with brilliant argument that the priestly redactors of the Pentateuch sought with intention to stress the authority of the priestly class of Judah and its contribution to Jewish religious life and history, as over against the influence of Ephraim, with its prophetic emphasis, in the pre-exilic period.

This ideological struggle between the northern tribes and Judah is far from well known to the average reader or even to the teacher of the Bible. In Wallis' book much is added to our insight into the religious forces at work in the evolution of Judaism before the time of Jesus. It was eccelesiastical Judaism with which Jesus came into conflict, and it was this school of thought which had sought deliberately to tone down the social message which had been proclaimed in the Ephraimic documents of the Pentateuch.

The relation of this to modern life is evident to anyone who sees in the prophetic interpretation of religion man's greatest need. The priestly Judaic group so revised the prophetic writings as to undermine the central affirmation of the pre-exilic prophets of a monotheism that crusaded for social righteousness and justice. This substitution of the institutionalized "Tabernacle in the Wilderness" was, according to Wallis, "a priestly fiction."

It has, however, had grave and disastrous results, both in Judaism and in Christianity. For the trend within the Christian church has also been away from the simplicity and social emphasis of Jesus, until, as Harnack said, "Constantine inoculated the world with Christianity and it escaped the disease."

In the story of the Good Samaritan, Jesus reveals his awareness of this clash between Ephraim (Samaria) and the priestly class of the Temple at Jerusalem. To quote the author: "The story goes into detail by lifting high in the realm of moral exaltation an old Ephraimite name, hateful to the Jews, while at the same time it holds up to execration a member of the Jerusalem priesthood and also a member of the caretakers' organization which had the physical charge of the Temple. If this parable obtained any considerable circulation in Palestine, it must have been an important item in the cumulative resentment that led to the crucifixion" (p. 88).

The author has considerable to say about Jesus and Paul, and holds that, though Jesus' emphasis was on the socio-economic need in man's religion while that of Paul, owing to his environment, was on the need for individual salvation, there is no real conflict between them.

There is much scholarly work in the book, and many references to biblical passages to support the author's argument. Space does not permit a discussion of these points, but one ought to be noted as an example of the method. Mr. Wallis writes: "There was no such definite, objective, tribal history as that which is implied by the common expression 'the Twelve Tribes.' There are more than twenty schedules of tribes in the Old Testament, but they are inconsistent and cannot be brought into harmony." He then goes on to prove his contention by numerous quotations from the Scripture.

The great value of this book lies in its allowing the reader to follow the steady growth of the supreme religious and moral ideas and ideals of Israel.

S. RALPH HARLOW.

Real Counseling

CREATE YOUR OWN TOMORROW. *By Margaret Blair Johnstone. Doubleday, $2.50.*

ARTICLES from the pen of Mrs. Johnstone began to appear about two years ago in *Coronet, Good Housekeeping* and other magazines of large circulation. These articles dealt frankly and pungently with the everyday problems of marriage, homemaking, child training, financial strain, gossip, catastrophe and death. She brought to them the insights of a dynamic Christian faith, sound psychological training, and a dozen years of experience in the ministry. Readers found them so helpful that the demand for reprints mounted and editors asked for more. In response she gives us this volume treating the original subjects more intensively and extending her scope to practically the whole area of pastoral counseling.

Yet Mrs. Johnstone's book resembles no other in the same area. Two features distinguish it. First, she writes for the layman, not the professional. She doesn't talk to you *about* counseling. She sits down with you, looks you straight in the eye, asks a few searching questions about some matter gnawing at your heart—"So you are going to be unfaithful?" or "So you think you don't need religion?"—and then unfolds your own inner resources so clearly and sympathetically that within a few pages you see your life in a new dimension and from a longer perspective. In every chapter (with the exception of the one on gossip) she bears down on your conscience but also lifts up on your heart. It is a rare combination of diagnosis, prognosis and therapy.

The second distinguishing factor of the book is its style. It is journalistic. Mrs. Johnstone writes short sentences. Her words crackle and snap. Many of her paragraphs flame. Yet the fire is not sensationalism. It is the incandescence of a vital faith illuminating the way toward a better tomorrow for troubled souls. She cites illustrations from the lives of scores of people she has counseled during her pastorates in Chicago and in rural New York state. She declares that she has not used a single such illustration without first obtaining the written consent of the persons involved. The result is a unique book alive with real people in the midst of troubles similar to your own and struggling through them with the aid of a wise and compassionate guide who knows the Christian way.

FRED EASTMAN.

Need of the Creeds

THE CHRISTIANITY OF MAIN STREET. *By Theodore O. Wedel. Macmillan, $2.00.*

BY THE "Christianity of Main Street," Canon Wedel of Washington Cathedral means "the common man's view of religion in our time." It is a Christianity without doctrinal foundation, without theology, a humanistic religion that, basically, has little to do with God. It affords moral ideals that are noble but impotent. The answer which the author proposes is an advance, not a return, to "classical Christianity, rooted in a Bible and a creed, in theology and in a confession of faith." This he calls "our unknown religion."

Modern man is indeed spiritually illiterate. He often "knows less of his Bible than he does of the latest edition of the *Reader's Digest*." This secularism of the common man is linked together not only with nontheistic humanism but with theistic liberalism under the heading, "Christianity without God." This omnibus reproach is rendered no more just by the author's admission of values in "the Christianity of Main Street" and by his acknowledgment that he is exaggerating his case.

In describing "classical Christianity," Dr. Wedel treats the Bible, the Gospels, the theological creeds and Christian history as story or as drama, and states that in that drama God is the chief actor, and not man; God, not man, is the hero of the story. The writer distinguishes between primary theology, which is the enshrinement of the Christian story, and secondary theology, which is the doctrinal elaboration of that story. He takes as the bulwark of classical Christianity the Apostles' Creed and the Nicene Creed. These creeds he admits are "not free of verbal formulae which belong to a past era in Christian history and are no longer fully natural to our own. But classical

Christianity stands or falls on the issue of these creeds."

There are many of us who would agree with Dr. Wedel that much of the idealism, the humanism and the "Christianity" of our day is a "cut-flower religion" (a figure of Elton Trueblood's which he borrows without acknowledgment). Vital religion does have a historical rootage in Jesus Christ and in the church. But surely modern man's dilemma calls for a more *radical* answer—in the original meaning of that adjective—than the revival of the theological criteria of a past age! The author is too wise and too liberal not to push on, at the last, from theology to life: "Personal relationship with God—this is the final resultant of Christian faith." Is it the resultant, or is it the faith itself? Christianity is rooted in God, and must ever be, to thrive. But is that rootage to be found in the return to two ancient creeds or in the contemporary and shared experience of the living God?

HAROLD LEONARD BOWMAN.

Quakers Can be Wonderful

PHILADELPHIA QUAKER: HANNAH WHITALL SMITH. *Edited by Logan Pearsall Smith. Harcourt, $3.00.*

THEE will find this book of letters written by Hannah Whitall Smith between the years 1847 and 1911 full of chuckles, cover to cover. Does anyone have more humor than a saint? One thing that makes a saint or saintess is no doubt a vivid sense of perspective, knowing which things are worth giving one's life to and which to laugh off. If thee doubts to what principles and to what Lord Hannah gave her life, thee has only to read the most famous of her books—*The Christian's Secret of a Happy Life.*

These letters were written in all moods and under many tribulations, but they are essentially joyful letters. They reflect a busy life as Quaker preacher, tract and book writer, ardent propagandist for temperance, women's rights and numerous other social and religious causes, as head of a sizable household given to large hospitality, and—a long way from least—as grandmother. Indeed, she made a home through their growing years for two granddaughters and it is to and about them that some of her choicest letters are written.

Hannah took evangelistic meetings as she took mountain trips, with verve. She also took her place in upper strata English society, as she took her not inconsiderable fan mail, with considerable satisfaction. She lived in England many years of her life; her daughter Alys married Bertrand Russell; the other daughter, Mary, married Bernard Berenson; many of the letters are written to them in the intimate daily-life style of a lively-minded old lady writing to daughters whose ways are not her ways but whose lives are very much her life.

It is a pity, in a way, for thee to begin reading at the front of the book, for the early letters are much less interesting, although perhaps not less significantly a part of her life, than the letters written at the height of her career and after she had laid aside physical activity. "I used to feel a capacity for relieving everyone of their burdens in a most successful and triumphant manner . . . but now I am glad to shift my own burdens off onto younger and stronger shoulders." ". . . the true secret of the philosophy of Jesus was to become King by being the Servant of all . . . not so much religion as profound common sense." "I never felt so immortal as I have since I came among these crumbling ruins." "The grandest Christian I ever met told me that the one simple rule of his life had been always to let his obedience keep pace with his light, and it had led him into a life of victory."

If thee is thinking of dying, these letters would make most excellent reading, because Hannah had positive éclat at dying. She welcomed her illnesses as steps toward release into larger, freer living; consequently she survived a very long, arduous and happily eventful life. Whether or not she finally went off astride the tail of a comet, as she planned to do, she certainly made the fact of her passing seem irrelevant. And she will doubtless derive spiritual satisfaction even now in seeing thee derive spiritual satisfaction from her pen.

MARGUERITTE HARMON BRO.

The Life of Lives

THE FOUR GOSPELS IN ONE STORY. *By Freeman Wills Crofts. Longmans, $2.00.*

BY THE Vincentian canon, "everywhere, always and of all men," the life of Jesus does constitute what has been called "the Life of lives." From the middle of the 1st century, when Tatian gave the world the Diatessaron, the four Gospels woven into one story, to this latest compilation, declared to be "written as a modern biography," such portrayals have continued.

If Eusebius, the early church historian, could say of the first attempt by Tatian that "he dared to alter certain expressions of the Apostles, in order to correct the composition of the phrase," much more could this be said of Mr. Crofts' efforts. While it is clear that many painstaking hours have gone into the making of this volume—there are more than 34 pages of cross references—the aroma of the clinic is very strong. The Apostle calls Isaiah "very bold," and that can be equally affirmed of this biographer, for which he should be not chided, but commended.

Modern biography has been defined by André Maurois as "the courageous search for truth," as the preoccupation and solace not of certainty but of doubt, and as a work of art. It would require more space than is afforded here to apply these criteria, but they would prove valuable.

There is no effort to hide modernity in this tribute to the "great Galilean," as a reading on the virgin birth (pp. 12-13), the miracles (pp. 25, 26), demonology (p. 39) and even the resurrection (pp. 258-60) will show. Yet, on the whole, there is much that is vague in exegesis. Justice is not done to the Jewishness of Jesus (p. 12); the eschatological element is obviously by-passed (p. 222); and the conflate readings, the arbitrary treatment of chronology, and some of the paraphrasing of great passages, such as that on the Logos in the Fourth Gospel, will meet with resentment.

However, in a negative world, it were better to be both appreciative and apostolic: "Christ is being proclaimed, and I rejoice over that; yes, and I will rejoice over it."

W. P. LEMON.

Buddhist Chaplain

THE WAY OF DELIVERANCE. *By Shinsho Hanayama. Scribners, $3.00.*

IN THIS volume the Buddhist chaplain in Sugamo prison tells the story of his three years on the deathwatch with the Japanese warlords. It includes the moving personal testimonies written by the men as they sat in their cells awaiting trial and execution. The records of the 27 condemned criminals take up one-third of the volume. One chapter deals with prison life in Sugamo; another chapter is on the Tokyo trial; others deal with the religious services held for the prisoners and the chaplain's intimate talks with the men before their execution.

It is a book which should be commended to both Christian and Buddhist readers. The author (with the aid of his translators and editor) has told the story without any literary flourishes or artificial sermonizing, though he has included excerpts from many of his prison sermons. The resources of Buddhism for men facing imminent death are revealed as being quite adequate.

Hanayama tells the story of Tojo in some detail, indicating the steps by which he arrived at religious serenity. The man who boasted about much of what he had done as top minister in the war cabinet, could write after the public trial: "The trial is over, and having fulfilled my duties, at least to some extent, I am filled with relief. So far as I am concerned, the sentence of death is deserved. I am sorry, though, not to have been able to persuade the court to let me shoulder sole responsibility for everything and so spare my colleagues from being involved in trouble. At least, the emperor was not involved, and that is a great comfort. Only as regards those of my fellow countrymen who suffered from the war, my death sentence does not in the least absolve me from my responsibility. I am sincerely sorry for that." On another occasion after listening to the chaplain read a letter to him, Tojo commented: "Man cannot tread the highway of life without religion. It is absolutely impossible to be satisfied with just floating on the surface of the current."

During a visit from his wife and children, Tojo tried to speak to the children at length about religion and found them quite confused. The conflict between Shinto and Buddhism in his own family (with a mother who belonged to the Shinshu sect of Buddhism and a father who was a Shintoist) had produced its results. "The children," he commented, "can't see the difference.

In my home we have always had both a Buddhist altar and a Shinto god-shelf. The children can't bear to forsake Shinto." One of his last poems, to his wife, was a simple *tanka:*

Fare thee well, my dear,
For today I go to cross
The hills of worldly worries,
To find happy repose in Buddha's bosom.

Love of country and a deeper sense of the mystery of life were combined in the experience of many of the men. A few only seem to have found no word of peace in the ministrations of the chaplain. Kazutani Aihara wrote after being sentenced to death: "We agree sometimes that we are ill-fated. But to consider the matter in another way, I realize that I have gained much. Unless I had had this experience, I could never have known myself and been awakened to humanity." A few of the doomed men were Christians; they died singing hymns and glorifying Christ as the others died glorifying Buddha, Namu-Amida-Butsu.

Chaplain Hanayama reveals the genuine catholicity of spirit typical of Buddhism at its best. His record indicates that even hardened warlords can come to religious insights as they approach what one prisoner in a letter to a loved one described as "the long white lane to eternity." But those insights emerged only under the stimulus and guidance of a devoted Buddhist priest who freely gave of himself and his convictions to the men entrusted to his charge. There is no hint of professionalism in the entire narrative. One hopes that the same could have been said of Hanayama's work even if he had been dealing with people not awaiting the firing line or the gallows.

Unless Buddhism and Christianity can produce ministers or priests who have only one concern—to help others increase their area of awareness—they have little reason for existing in a time that is as demanding as the mid-20th century. Perhaps the problems of church and parish administration can be seen in a new perspective by the Christian minister who reflects on the simplicity and directness with which Chaplain Hanayama went about his task of helping men who had lost their way in the darkness of the secular "faith" of nationalism, to find new strength and an inner light.

FLOYD H. ROSS.

Books in Brief

THE MOFFATT BIBLE CONCORDANCE. *Harper, $6.00.* This really meets a "long felt want." The use of the modern English versions of the Bible grows constantly more general, as it should. Moffatt's holds a very prominent place among them, even though it has not pushed the others to the sidelines quite as definitely as the introduction to this concordance would have us believe. I do not know what statistical support could be brought to the claim that it "far outstrips the rest in popularity," but it is a great translation and fully popular enough to need a concordance. The introduction, which is in the first person but unsigned, says that "for the exacting work of compilation the publishers and public alike are greatly indebted to Mr. W. J. Gant," so it may be presumed that Mr. Gant did the work, though no compiler's name appears on the title page. It is indeed a gigantic task to compile a concordance and the debt is great. The subtitle describes this as "a complete concordance to *The Bible, A New Translation,* by James Moffatt." So far as can be shown by the tests to which it has been submitted in this office, it is complete in the sense of completely serving the purpose for which it was made. It has an entry for two or three prominent words in each verse, so that a passage can always be located at least after one or two trials. It is not complete in the technical sense of giving a separate listing to every word, or even to every significant word. It is therefore much shorter than some other "complete" concordances. Comparing it with another that is at hand, we find that Hazard's *Complete Concordance of the American Standard Version* has about 310,000 entries, while the *Moffatt Concordance* has about 64,000. The latter is not necessarily less useful on that account. The smaller number of entries makes possible a more legible type on its 550 pages. All habitual users of the Moffatt translation will need this concordance.

THE MARY BOOK. *Assembled by F. J. Sheed. Sheed & Ward, $4.00.* This anthology of selections concerning the Virgin Mary, well timed with the promulgation of the new dogma, contains much that is beautiful. As a whole it confirms the opinion that the exaltation of the Virgin to semi-divine honors was a late afterthought in Christian history.

THEOLOGY OF THE OLD TESTAMENT. *By Gustav Friedrich Oehler. Reprint. Zondervan, $5.00.* "Oehler's Old Testament Theology" is a name that recalls memories of long ago. It was a theological classic generally revered and often struggled through by students in theological seminaries in the 1890's, a magnum opus of conservative German scholarship. George E. Day, dean of Yale Divinity School, had made (in 1883) the then current revision of the English translation that had appeared earlier in "Clark's Foreign Theological Library" and, if memory does not deceive me, it figured prominently in a required course that he gave under the comprehensive title of "Theological Encyclopedia." This is the honored but almost forgotten work that has now been reprinted, apparently from the original plates. Other noble antiques currently reprinted by Zondervan are: *Biblical Hermeneutics,* by Milton S. Terry ($6.00); *The Lord of Glory,* by Benjamin B. Warfield ($3.50); *Knowing the Scriptures,* by Arthur T. Pierson ($3.95); and the perennially fresh *Lectures on Preaching,* by Phillips Brooks ($2.50). With these may be mentioned a new and thoroughly conservative book from the same publisher, *The Art of Biblical Preaching,* by Faris Daniel Whitesell ($2.00).

W. E. G.

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OXFORD

NEWS of the CHRISTIAN WORLD

Discuss Churches And World Order

For Fourth Year, Virginia Council and A.F.S.C. Sponsor Institute—D.P. Farmers Depart

RICHMOND, VA., Nov. 22.—Virginia has just had its fourth annual institute on the churches and world order. Two sessions were held: at Norfolk Nov. 3-4, and at Winchester Nov. 10-11. Both were sponsored jointly by the American Friends Service Committee and the Virginia council of churches. On the institute faculty were Eddy Asirvatham of India, Dewey Anderson, an economist, and Paul N. Poling of the Presbyterian, U.S.A., Board of Christian Education. At Winchester they were assisted by Clarence E. Cranford of Calvary Baptist Church, Washington, D. C., and Dean Seward Nelson of Howard University in the same city.

Virginia Youth Consider Ecumenicalism

Purpose of the Virginia Christian youth conference held in this city Oct. 28-29 was to "develop awareness among youths of the basic unity among Christians and to stimulate responsibility for cooperative activity within the community." The conference, sponsored by the Virginia council of churches, was attended by 130 young people from all over the state. Discussion groups on the theme of ecumenicalism were led by Forest C. Weir of the Federal Council of Churches, A. Wilson Cheek of the International Council of Religious Education, and Charles Turner. Curtis Harper described ways in which Christian youth of a given community may carry out a program of cooperative action. A panel of young people presented methods by which youth groups have developed interdenominational worship and service projects. Three Brazilian girls enrolled at the Presbyterian, U.S., Assembly's training school provided music for the evening banquet, and one of them spoke on Christian youth in other lands. The Sunday morning address on the biblical basis of the ecumenical movement was given by Donald G. Miller, professor of New Testament at Union Theological Seminary, Richmond.

Methodists of Virginia Establish Minimum Pay Scale

The Virginia Methodist annual conference at its meeting here late in October established a minimum pay scale for its ministers. For married pastors in full-time service, the annual minimum is to be $2,400; for single full-time ministers, $2,100; for married supply pastors in full-time service, $2,100; for single supply pastors, $1,800. Through a new arrangement, the conference will spend about $20,000 next year to help its poorer charges meet the minimum schedules for their ministers. However, at least 80 per cent of the sum must come from other sources. The delegates took strong action against liquor advertising via newspapers, national magazines, radio and TV, and protested against the government's supplying beer to servicemen. It was reported at the meeting that the Methodist orphanage here helped care for 337 children during the past year, but that because of rising costs, shortage of funds and limited housing space it had to turn away 155 other applicants. The conference's giving for world service this year increased one-third to $460,000. Among visiting speakers who addressed the delegates were Bishop A. Frank Smith of Houston, Tex., Pres. A. Hollis Edens of Duke University, Editor Roy L. Smith of Chicago and Prof. W. Aiken Smart of Emory University's Candler school of theology.

Baptists Take Strong Stand for Temperance

Meeting at Roanoke Nov. 9, the 127th annual Baptist general association of Virginia approved an appropriation of $6,000 to the state temperance council and reaffirmed opposition to all liquor traffic, including Virginia's present "ABC" plan. Other matters dealt with in resolutions were gambling, the home, industrial relations, problems of displaced persons and migrants, relations of church and state, and world order. The delegates declared that cooperation between labor and management is the best barrier against communism, and asked that in industrial relations the motive of competition be abandoned in favor of that of Christian service. They urged extension of education on the responsibilities of marriage and recommended that pastors advise young people of the difficulties inherent in marriages between Baptists and Roman Catholics.

Many D.P. Farmers Leave Virginia for Cities

It is reported that most of the displaced persons settled in this region have departed. Fr. Harold Nott, executive director of the Catholic resettlement committee, says that about one-third of the families his group resettled on Virginia farms have not remained there. He explains that most of the D.P.'s were shoemakers, railroad men, tailors or even doctors, but that since agricultural workers were given priority, "it was only human for them to say that they were farmers, although they may only have had experience in raking leaves or tilling a tiny plot of ground." Fr. Nott points out, however, that the picture is not all dark. He tells of one family which made $3,000 last year by sharecropping, and of several families that have found it possible to start buying their own homes. Only 4 of Hanover county's original 28 families remain on the land. County Agent J. C. Stiles says that only about 60 per cent of those who came as "farm workers" actually knew anything about farming. He adds that a secondary reason for the apparent failure of resettlement is that too many came expecting a "land of plenty," and were dissatisfied with the amount of work expected of them and the wages they received. So they moved to the cities from which friends wrote glowing accounts of high wages. In Chesterfield county, Agent B. W. Kash, Jr., estimates that 75 per cent of the D.P. farm workers have left, while Henrico County Agent Guy R. Davis reports that "most of them are gone" from that area.

F. W. BURNHAM.

E.U.B. Union Is Reported 'Taking'

First Quadrennial Conference Following Merger Directs Committee to Make Even Further Explorations

DAYTON, OHIO, Nov. 20.—Results of its first four years as a united body were surveyed by the Evangelical United Brethren Church during its quadrennial General Conference, which 427 delegates, along with many visitors, have been attending here for the past 10 days. The conference found those results good—and instructed the commission on church federation and union to "explore carefully and sympathetically church union with other denominations of kindred spirit." This referred presumably to other bodies in the Wesleyan tradition, which a century and a half ago inspired the foundation among German-speaking Americans of the two main parent branches of this church—Evangelical and United Brethren.

The conference welcomed the news that not a single congregation has withdrawn from affiliation as a result of the merger. On the contrary, many local parishes of the parent branches which found their areas overlapping have achieved or are negotiating for complete union. During the conference here, bases for union submitted by 31 annual conferences for merger into 16 were approved. In most of these, the "U.B." and "Ev." designations will be no more. The problems are many, and other conferences reported the time not yet ripe for complete integration. On the conference floor at the next quadrennial session, there will still be some standards with the annual conference name followed by the "Ev." or "U.B." explanation.

Steps Still to be Taken

Much still remains to be done, it is agreed, before union is complete all down the line. A proposal to merge the three seminaries—Evangelical, at Reading, Pa., Evangelical, at Naperville, Ill., and Bonebrake, at Dayton—had the blessing of the church's council on higher education, but since the required approval by the boards of trustees of all three institutions was not forthcoming, decision on the matter was postponed. The church's *Discipline*, which governs its policies and actions on both the local and national levels, still contains two separate articles of faith. Although in principle they do not differ radically, this conference did not feel that union is yet strong enough to risk the dispute over matters of doctrine which is likely to arise when integration of the two is attempted.

That part of the *Discipline* which contains specific rules for the conduct of the affairs of the church had been amalgamated in 1946 after a 10-year study. As in all churches governed on this plan, considerable time here had to be spent in studying and amending certain of its detailed provisions.

It had been hoped that this conference could terminate the practice whereby representation on the various executive agencies of the church and in the episcopacy is as-

signed according to the ratio of membership at the time of union (about 4 to 3 in U.B. favor). This did not come to pass, and the practice will continue, as will the assignment of dual officers (one from each former denominational branch) to head the different agencies.

Encouraging to many who hope to see the former lines erased as quickly as possible, however, was the fact that when these proposals came to the floor, they brought forth many earnest appeals, particularly from younger delegates, that former denominational ties be completely forgotten and the only concern be to find the best man for the job.

Differences Cut Across Lines

No issue arose to divide the delegates along the lines of their former denominational allegiances. Such controversial issues as came to the floor cut across both former groups. This was true on the issue which received widest and, it was felt, most unfortunate publicity. It arose during the debate on a resolution from the committee on Christian social action declaring that "experience [of God in Christ] leads to a rejection of thoughts, habits and activities which are sinful." That was not enough for certain more conservative delegates. Speaking to an accompanying resolution commending the denomination's colleges for their effort to "maintain the Christian spirit and ideal," they demanded specific pronouncement on the "evils of social dancing" now permitted on some of the eight campuses.

After an hour of spirited exchange, during which opponents of such action held that "there is little merit in making rules . . . which lack the motivation of a personal relation to God," the conference approved a statement that it disapproved of social dancing and urged the colleges to bring their practices into line with that attitude. It was pointed out that this is not a compulsory directive, but that it does leave a delicate problem up to the individual colleges. There had been no specific rule in the *Discipline* on the matter.

Few Specific Pronouncements

In acting on memorials and resolutions presented by the various committees, the conference took what many delegates felt to be regrettably few specific stands on issues of the day, confining itself in most cases to asking the churches to study such issues in the light of the Christian gospel and formulate their opinions and action accordingly. It reiterated its objection to a diplomatic envoy at the Vatican. It called on members to practice and promote total abstinence from alcoholic beverages and voted to protest to Pres. Truman against the distribution by brewers of free beer to servicemen. It urged local parishes to cooperate with Church World Service and CROP. It commended the United Nations as the "best possible means as yet available for the settlement of international disputes," and approved the use of the U.N. flag in churches. Earlier, the bishops' pronouncement had included a vigorous denunciation of communism.

The men's brotherhood asked and received permission to adopt as its project for the coming quadrennium the establishment of one new mission church each year. The conference voted to raise the percentage of contribution to the clergy's pension fund

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AUTHORITY of the BIBLE

By Louis Wallis

(Reprinted from the Episcopalian "Witness")

●

Authority of the Bible is derived, not from the written contents of Scripture, but from the God-centered history that the Bible reflects. Problem of Biblical interpretation, therefore, is largely a matter of HISTORY.

Jewish and Christian orthodoxy believe that ancient Israel conquered the land of Canaan, dividing the soil by lot. But this view is invalid and mythical, involves theological error. The facts are as follows:—

"The children of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites. They took their daughters to be their wives, and gave their own daughters to their sons" (Judges, chap. 3, vss. 5 and 6). "They did not destroy the peoples, as Jehovah charged, but mingled themselves among the gentiles [who inhabited the land of Canaan], and learned their doings" (Psalm 106, vss. 34, 35).

Israelites from the desert, combined with Canaanite Baal worshipers, produced the Hebrew nation of actual history. And concurrently, their two dialects produced Hebrew language.

Baal-worshiping landgrabbers and capitalists oppress peasant villagers descended more directly from desert clans. Social and economic antagonism between these elements reflected in Biblical war between Jehovism and Baalism. Hebrew prophets of Jehovah mostly from small villages. Religious conflict gives rise gradually to pure, spiritual belief in One God of social justice and personal righteousness.

Owing to complex, difficult conditions (ancient and modern), the real, actual Hebrew history has been suppressed, and has been mostly kept from the religious public until now. But all teachers of Bible (both orthodox and historico-critical) are sincere and worthy of high regard.

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from 2 to 3 per cent for ministers and from 3 to 6 per cent for congregations. Payments to retired clergymen will increase from a minimum of $400 to $600 annually. Denominational appropriations for the next quadrennium were set at $1 million per year. This will mean a 30 per cent increase in allocation of funds to colleges and seminaries.

Warns Against Inaction

The opening Sunday of the session was devoted to celebration of the 150th anniversary of the establishment of the parent churches from which the E.U.B. derives, and of the 100th anniversary of the introduction of the (free) Evangelical church into Germany. Delegates were present from the three German annual conferences, as well as from those in Switzerland and West Africa, and from the two in Canada.

At the anniversary observance, Raymond W. Albright, professor of church history at the Reading seminary, sounded a prophetic note when he called for more complete churchmanship on the part of E.U.B. members. He warned against the development of a "welfare church," in which the few carry the load for the many, and pointed out that the denomination's present annual growth —.0075 compared with .0066 per cent for each parent branch for the 25 years preceding union—is far too small for a church that hopes to be a really vital force in its members' lives and in the life of the nation.

On Thursday night Toyohiko Kagawa addressed the conference and the public in what was said to be one of the largest religious gatherings ever held in Dayton.

Episcopal Areas Reduced

Unlike the Methodist Church, whose organization it otherwise resembles closely, the E.U.B. Church elects its bishops every four years. At this conference two bishops, John S. Stamm (for the past two years also president of the Federal Council of Churches) and A. R. Clippinger, retired. Bishop V. O. Weidler had died during the quadrennium. Since it had been decided to reduce the number of episcopal areas from nine to seven, only one place remained to be filled. To it was elected D. T. Gregory of Dayton, executive secretary of the important council on administration which carries on essential business between quadrenniums. The other six bishops were reelected. L. L. Baughman, superintendent of the Illinois (U.B.) annual conference, was named to succeed Dr. Gregory on the council of administration.

The conference was told that E.U.B. membership, counting only those above 14 years of age, totals 730,123, and that Sunday school enrollment is 656,350. Expenditures during the past year for missions and benevolences were $4,649,829; for all purposes, $25,905,701—an average of $35 per member. The church still contributes to its missions in China and Japan, although its churches there have been integrated into the united churches of Christ in those countries. It also maintains missions in the Philippines, Africa and Latin America and in many areas of the U.S. A proposal to extend home missions to Negroes was voted down after it was pointed out that Negroes are not excluded from E.U.B. churches. The quadrennium's special "Kingdom Advance" fund for relief, reconstruction and missions advance exceeded its goal, totaling $2,337,279.

MARGARET FRAKES.

S.E.D. Moves to Admit Churchmen

Saxony-Anhalt Premier Says Members Need Not Leave Their Church—Bach Festival Concluding

BERLIN, Nov. 13.—Premier Bruschke of Saxony-Anhalt recently called a meeting of pastors of the territory to announce that officials of the S.E.D. party (in which Communist influence is strong) are not expected to withdraw from the church. The question had not even been discussed in party circles, he said. It is predicted that the statement will help to placate church members in central Germany, who heretofore felt they had good reason to be troubled about the matter. However, lower party officials are exerting considerable moral pressure upon members of regional and local party organizations to withdraw from the church. Most Germans would like to think they could be active members of the party and at the same time remain loyal to the church and its creed.

Lessons from Experiences of a 19th Century Socialist

Now that discussions are going on between the church and various Marxist groups, it is useful to recall what the attitude of the church and prominent churchmen was toward socialism in the late 19th century. In general, the church was officially silent on the issue, but some of its leaders took positive stands. One of these was Christoph Blumhardt, who continued the work of his father at Bad Boll. He was active in the Social Democratic party in the nineties, and was removed from pastoral rank by the Württemberg consistory. However, his initiative is praised by Bishop Wurm, who wrote the foreword to the new biography of Blumhardt by Eugen Jäckh, just published by the Evangelical Mission Press, Stuttgart. For six years Blumhardt was a socialist deputy in the Württemberg diet, but in 1906 he decided to quit, having come to the conclusion that it was too difficult for an earnest Christian to be a loyal Social Democrat. His experience is seen as significant for many in the East German church today who wish to understand and help solve the problems of the working class, but who at the same time cannot renounce the program of the church.

Niemöller's Stand Repudiated By Some Churchmen

It has become apparent that in denouncing the proposal for remilitarization of West Germany, Martin Niemöller was not speaking for German Protestantism as a whole. Niemöller, head of the regional church of Nassau-Hessen, helped prepare the four documents on the subject which have come from certain circles of the Confessing Church, and has expressed his opinion in a number of speeches. Now the Lutheran synod of Hannover has passed a resolution stating that it is up to the Council of the German Evangelical churches to speak in the matter. And in Bavaria, Lutherans have protested against Niemöller's taking the initiative as he has. Other sections of Protestantism seem to agree with his ideas. Cer-

tain groups have even taken the stand of conscientious objection, even though the constitution may not continue to give them the right to refuse to serve as soldiers in case of war. The rearmament question will come up before the next session of the nationwide conference of Evangelical churches to meet here Nov. 17.

Bach Festival Nears End

The Bach memorial year is nearing its end. Since the huge midsummer celebrations in Leipzig and Göttingen, many regional and local musical organizations and churches have given important concerts featuring the more popular of the composer's works. In Magdeburg, the second Bach festival presented by the cathedral choir under the able leadership of Gerhard Bremsteller offered no less than 10 concerts and services. Taking part with the cathedral choir were the choir of the Halle school of church music, prominent organists and violinists from Leipzig and soloists from Berlin and Stockholm. The success of the program was despaired of when, just before the performance of the *Mass in B Minor,* high point of the festival, two important performers, a flutist and a violinist, were arrested by the Magdeburg police. At the last minute, substitutes were found, and the concert proceeded as scheduled.

Essayist Sees Value In Ruins

Fifty short essays on timely subjects by Hans Zehrer have been published under the title *Stille vor dem Sturm* (Quiet before Storm). In prewar days the author was connected with the secular monthly, *Die Tat.* After the war he determined to build up a religious weekly. Within a short time his *Hamburg Sonntagsblatt* became one of the most influential papers of its kind; it is now sponsored by Bishop Lilje of Hannover. Zehrer is a man of wide knowledge and an able stylist. Here is one of the keen yet optimistic passages from his pen: "At present there is no country in the world where one can live more like a man than in Germany. This is because 'yesterday' has been reduced to ruins and rubbish. We come to realize this truth at the moment when we can thank God that he has blessed us with ruins more than he has others. . . . In Germany we have already overcome a situation which the rest of the world has yet to face."

And So Forth

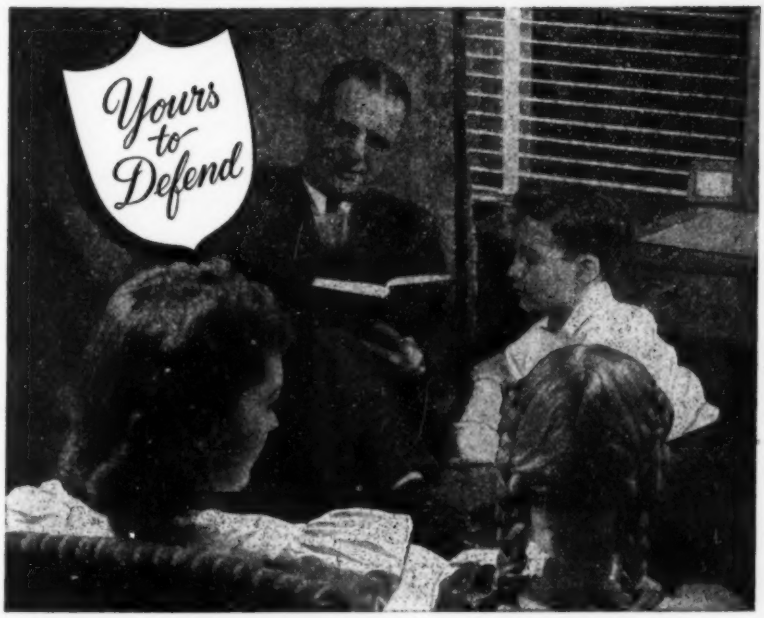
Most pastors in East Germany either took no part in the Oct. 15 elections or sought to make their votes invalid.

Church authorities in the east zone of Berlin have announced that they are no longer responsible for religious radio programs broadcast over the station in that zone.

The congregation at Mirow, a small town in Mecklenburg, will soon be able to dedicate a new church to replace the one destroyed by bombs in 1945. For five years the entire congregation has worked at the rebuilding, hampered by the lack of materials and other difficulties.

Neinstedt, one of the largest institutions of the Inner Mission in central Germany, celebrated its 100th anniversary in October. Located near Quedlinburg, it serves the sick and aged and trains deacons.

GERMANICUS.



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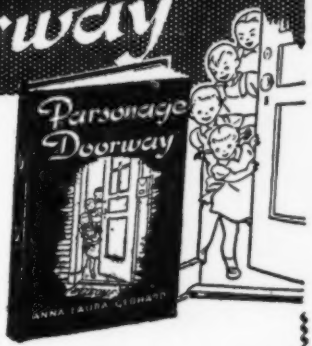

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N.Y. Protestant Teachers Meet

Annual Gathering Hears City's Released Time Program Lauded—Donegan Consecrated as Bishop

NEW YORK, Nov. 21.—Some 1,300 Protestant teachers in the New York city public school system and their friends, including many Roman Catholic and Jewish leaders, attended the recent 25th annual luncheon meeting of the Protestant teachers' association of the city of New York. They heard their president, Frank H. Paine, praise the released time system of religious education, to which the teachers through the Protestant council of Greater New York contribute over $10,000 annually. Francis B. Sayre, U.N. representative, addressed the meeting, declaring that if the future of our culture is to be made more secure, it can come only by a deeper spiritual understanding and fellowship. That, he said, is the "underpinning of a new world." He concluded by saying that the real causes of our present disorder are spiritual rather than political. Others who took part in the program were William Jansen, superintendent of schools; Clifford W. Pettit of the Protestant council; Charles B. Foelsch, pastor of the Evangelical Lutheran Church of the Holy Trinity; and William C. Bennett, executive secretary of the Queens federation of churches.

Consecrate Donegan as Episcopal Bishop of New York

More than 5,000 persons filled the Cathedral of St. John the Divine on Saturday for the service in which Horace William Baden Donegan was consecrated 12th bishop of the Protestant Episcopal diocese of New York. Presiding Bishop Henry Knox Sherrill performed the induction ceremony, and Bishop Charles K. Gilbert, Donegan's predecessor who retired last month, officiated at the investiture. In the processional were over 200 bishops, priests, lay delegates and dignitaries from the Eastern Orthodox and other communions. In his address after the ceremonies the new bishop, taking note of the many members of other churches in the congregation, declared: "There are genuine differences of conviction within and without the church which will not be easily or quickly resolved. But the differences must not deter us from continuous prayer and study until we reach that day when the prayer of our Redeemer is fully realized, 'that they all may be one.'" He stressed as the primary task of the Christian churches the "salvation of souls."

United Nations Flag Arouses Furor

When a proposal was made here last week that the new United Nations flag be flown from public schools in the city which have two flagpoles, a loud protest arose from certain veterans' groups, the Daughters of 1812, the U.S. Flag Foundation and other bodies. At a hearing on the matter conducted by the board of education, the proposal was supported by representatives of the League of Women Voters, the United Nations Association, the Brooklyn division of the American Jewish Congress and other civic and church groups. Supt. William Jansen finally announced that U. N. flags had been sent to all public schools for use on "appropriate occasions," and that he took full responsibility for the action.

Institute of Religious and Social Studies Opens Sessions

Clergymen and educators of the Roman Catholic, Jewish and Protestant faiths joined this week in the first of a series of 13 sessions offered under the auspices of the Institute for Religious and Social Studies of the Jewish Theological Seminary of America. Themes for the series are "Great Theologians of the Western Faiths," "American Education and Religion" and "Morals and Loyalties." Outstanding Catholic, Jewish and Protestant scholars will speak at the weekly sessions.

Mark Tercentenary of Scottish Psalter

A music festival commemorating the tercentenary of the *Scottish Psalter* was sponsored last Sunday at Fifth Avenue Presbyterian Church by that congregation in cooperation with the Hymn Society of America. Thirty-six choirs from New York and New Jersey participated. In the address, John Sutherland Bonnell, pastor of the host church, pointed out that the "rugged simplicity" of the Psalter, "with its confident avowal of the nearness and power of God, has built itself into the character of the Scottish race." In times of national and international crisis, he said, it has "kept men and women resolute and steadfast."

And So Forth

John Ellis Large, recently named rector of the Protestant Episcopal Church of the Heavenly Rest, announced in his parish bulletin this week that the "ministry of healing" at his church would be resumed after consultation with Otis Rice, chaplain at St. Luke's hospital. He insisted that individual counseling, in cooperation with physicians and psychiatrists, be required for admission to the healing services.

The Protestant Episcopal diocese of Long Island this month is enlisting 3,500 laymen in a doorbell-ringing campaign to raise $2,750,000 among the diocese's 105,000 members for national and diocesan missionary work and for parish programs.

An edifice for the Community Church of Great Neck, adjoining the community house, was dedicated Sunday afternoon, with Harry Emerson Fosdick, pastor emeritus of Riverside Church, addressing the congregation.

J. HENRY CARPENTER.

4,000 Attend White Plains Reformation Service

On Oct. 29 the White Plains, N. Y., laymen's interchurch council, in cooperation with Protestant laymen from other communities in Westchester county, sponsored special Reformation Day services commemorating the posting by Martin Luther of his 95 theses against the sale of indulgences by the church of his day. Four thousand attended the services, for which a choir of 800 provided special music. Responses and prayers bore out the Reformation theme. The sermon, "Looking Forward to the Reformation," was preached by Pres. Frederick R. Knubel of the United Lutheran synod of New York.

Oklahoma Spurns Directive to U.N.

Voters Reject Referendum Asking U.S. to Seek World Federation—Senate Race Lost by W. H. Alexander

OKLAHOMA CITY, Nov. 20.—In the Nov. 7 election, Oklahomans decisively rejected a referendum sponsored by United World Federalists and passed by the state legislature. It would have conveyed to the U.S. delegates to the U.N. the conviction of the people of Oklahoma that they should "propose or support amendments to the Charter of the United Nations which will strengthen the United Nations and make it a world federal government able to prevent war." The issue had aroused widespread editorial comment and public debate. Much confusion was created in the minds of voters, it is agreed, by the lack of authentic information about the referendum and by the misinformation prevalent. As a result, many of them made up their minds on the basis of prejudice rather than of intelligent examination of the proposal. In the contest for the senatorial seat now held by Elmer Thomas, W. H. Bill Alexander, pastor of First Christian Church here, waged a colorful, all-out fight as the Republican candidate (see The Christian Century for July 19). The traditional Democratic pattern persisted, however, and he was defeated by Congressman Mike Monroney by a majority of about 66,000. Johnston Murray, Democratic candidate for governor, won over Republican Jo O. Ferguson by a somewhat smaller majority.

Religious Pageant Featured At State Fair

Oklahoma's state fair ended Saturday night Sept. 30 with a religious pageant in the main grandstand depicting the development of religious aspects of life in the area from the land run of 1889 to the present. Sponsored by the regional chapter of the National Conference of Christians and Jews, the pageant made use of more than 300 volunteer workers. It was directed by George Goodrich of Hollywood, Calif. The experiment met with such widespread acclaim that plans are in progress to make a similar affair a regular feature of the annual fair.

Hold First in Projected Series Of Reformation Observances

On Sunday evening Oct. 29 Oklahoma City had the first in what is planned as an annual series of Protestant Reformation observances. More than 2,000 persons gathered in St. Luke's Methodist Church for the service, in which six ministers participated. Speaker was Prof. Harry Munro of Texas Christian University, Fort Worth. Music was provided by seven choirs. Twelve denominations united to sponsor the services.

1,500 Attend Tulsa School of Missions

The annual school of missions sponsored by the Tulsa councils of churches and of churchwomen Oct. 2-4 was acclaimed as the most significant ecumenical event of 1950 in eastern Oklahoma. More than 1,500

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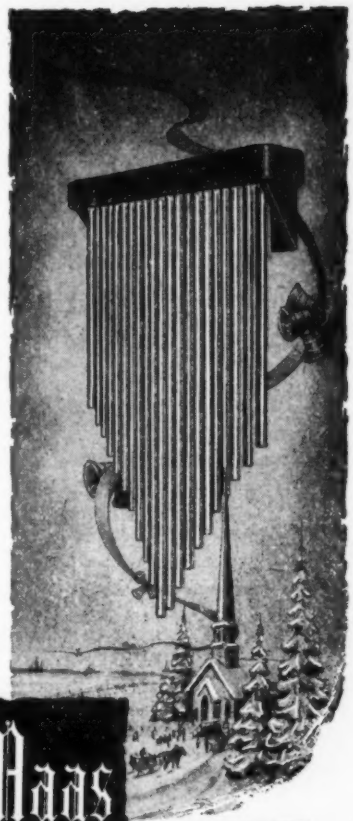

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persons from 51 churches attended the sessions. Among the speakers were Mrs. J. D. Bragg of St. Louis and Mrs. J. Quinter Miller of New York, vice-presidents of the United Council of Church Women, and Mrs. Helen Scott Saulsbury of Temple, Tex.

And So Forth

During October this city was host to two great religious assemblies. The International Convention of the Disciples of Christ brought 7,800 delegates here Oct. 9-15. Shortly afterwards, 6,000 Roman Catholic delegates arrived for the southwest meeting of the Confraternity of Christian Doctrine. That convention, held, as was the other, in the municipal auditorium, ended with a colorful youth parade through the downtown section of the city.

In spite of a protest by the American Legion, the city council permitted a group of Jehovah's Witnesses to meet during October in a room of the municipal auditorium. It is believed that a letter to the city body from the local council of churches' social action committee had a bearing on the decision to make the room available to the Witnesses.

Pres. George Cross of the University of Oklahoma at Norman reports that admission of Negro students to that institution is "no longer a matter of debate or conjecture." Negroes have enrolled in the graduate schools with no apparent problem arising.

During September a four-day series of lectures, sermons and group discussions, designed mainly for church school teachers, was held in Oklahoma City under the auspices of the southwestern jurisdiction of the Methodist Church.

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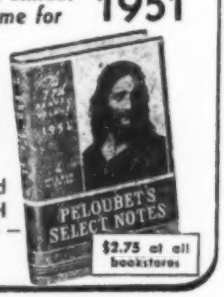

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See New Role for Native Christians

United Presbyterian Pakistan Mission Is Told Reduction of Foreign Personnel Compels Change

Lahore, Pakistan, Nov. 1.—A continuing trend toward transfer of more responsibility to native Pakistani was reported at the annual meeting of the United Presbyterian Church's Pakistan mission, held Oct. 10-23 at Sialkot and attended by 100 missionaries and native Christian workers. The cutting of the purchasing power of the missionary dollar by half and the doubled cost of furlough travel and living on the mission field mean, according to E. E. Grice, home secretary, that by 1955 the number of missionary families will be reduced from the present 26 to 20. While most of the 128 self-supporting U.P. churches have Pakistani ministers, oversight of the mission's work has up to now been a responsibility of district missionaries. Now a program of specialization is being devised, under which, instead of holding assignments according to geographical areas, missionaries will carry technical and specialized responsibilities for visual aid programs, village uplift, rural education, adult literacy and evangelism.

Native Leadership Is Lacking

Native Christian leadership in Pakistan is not yet in a position to assume all the duties implicit in this program. Partition has caused the migration of many Christian workers from Pakistan to India. The church in Pakistan is the result of a mass movement in which 500,000 scheduled caste people, such as "sweepers," embraced Christianity, both Protestant and Catholic. While many of them have been organized into functioning churches and hundreds of their children are enrolled in schools and colleges, the handicaps deriving from their social heritage prevent the development as leaders of all but a small percentage. Observers believe that, given several generations of religious instruction and adjustment to society as free men rather than as slave-servants, the church in Pakistan can become one of the major Christian communities in Asia. But this development, it is agreed, depends upon continued guidance by mature Christians.

College Staffs in Need of Christian Personnel

An illustration of the problem of leadership in Pakistan is the lack of native Christian staff in the five Christian colleges of West Punjab. Except for Kinnaird College here, which two weeks ago inaugurated Miss Prio Mungatt Rai to succeed a retiring missionary principal, all of them have missionary heads. At least two out of every three national staff members on the college faculties are Moslem rather than Christian. Even the government colleges are hard put to it to find competent teachers; they offer to foreign professors salaries five and sometimes even ten times larger than those paid Pakistani. It is recognized that if a Christian education is to be offered Pakistani

youth in general and the Christian community in particular, missionaries supported by the churches of the West must be recruited to serve on the Christian college faculties.

Devise Compromise on Bible Course Requirement

In the five Christian colleges of West Punjab, the number of Christian students enrolled ranges from 2 to 10 per cent of the total. Since the institutions rank high in standards and prestige, applications from non-Christians for admission are numerous in spite of the requirements as to worship and Bible study. Once enrolled, however, some of the Moslem students express dislike for the study of an "unknown religion," although on matriculation they could have availed themselves of the "conscience clause." At the United Presbyterian mission meeting, Acting Principal James Cummings of Gordon College, Rawalpindi, requested and was given permission to substitute ethics for compulsory Bible study for those who elect it. When such a choice was initiated at Murray College some time ago, 90 per cent of the students elected to take the course in ethics. The advantage in such a provision is not only that needless antagonisms are avoided, but that the students who do elect Bible are prepared to dig much deeper into the essentials of the Christian faith than are those who take it only to satisfy a requirement.

U.S. Library in Lahore Has No Religious Magazines

George J. Candreva, director of the U.S. information service in Lahore, reports that no religious journals are included among the 114 magazines available at the service's library. "Religion is a fundamental link between American and Pakistani cultures, which in most other respects are radically different," Dr. Candreva told this correspondent. "Pakistani recognize a crucial difference between the United States and the Soviet Union at the point of religious liberty. They know that in the United States there is freedom of religion and that a mosque exists in Chicago, whereas Russia suppresses religion. Visitors to our library inquire why, if religion is important to the United States, we have no American religious publications. For Moslems religion is a way of life; they reason that Christianity must likewise be a way of life for Americans."

Minorities Feel Cabinet Minister Let Them Down

The resignation of J. Mandal as minister of labor and law in the Pakistan central cabinet (see The Christian Century for Nov. 8, p. 1334) precipitated widespread denunciation of this non-Moslem leader, who for four years was the representative in the government of the Hindu minority. To Mandal's charge that the liquidation or conversion of all Hindus remaining in Pakistan was being planned for, Premier Liaquat Ali replied that Hindus were returning to East Bengal, that educational opportunities for minorities were being provided, and that Mr. Mandal had rendered a disservice to minorities in both India and Pakistan by his action. Ben F. D'Souza, president of the Catholic Association of Sind and Baluchistan, also charged that Mandal had let the minorities down. Speaking as a member of

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the District Christian Association, C. W. Tressler stated that Christians would support the government under all circumstances. At its meeting Oct. 23 near Gujranwala, the All-Pakistan Christian League passed a resolution deploring Mr. Mandal's "treachery" and pledging that Christians "would always remain loyal to the Pakistan government and sacrifice their all for the prosperity and well-being of the country." The league elected as president B. L. Rallia Ram of the Y.M.C.A., who has been representing the Christian community in the national constituent assembly. The league has in its membership both Protestants and Roman Catholics; elected as one of the vice-presidents was Joshua Fazal Din, Catholic jurist and author of *The Future of Christians in Pakistan*.

WINBURN T. THOMAS.

Norwegian Churches Aid Resettlement

The churches of Norway, in cooperation with the Norwegian Europe Relief Agency, have launched a campaign to resettle one refugee family in every congregation or community in the nation. Some 50 blind displaced persons have already emigrated to Norway, where they have been housed in a former hotel purchased for them by the relief agency, which has also provided facilities to train them and other handicapped refugees for useful trades.

British Reunion Talks Reported

Four-Year Conversations Between Free and Anglican Churches Result in Plan for Intercommunion

LONDON, Nov. 15.—A new stage in the relations between the Church of England and the free churches has been reached in the report just published of conversations stretching back over four years between representatives of the Archbishop of Canterbury and representatives of the free churches. The origin of this new stage lies in a sermon which Dr. Fisher preached at the University of Cambridge in 1946. In it he suggested that instead of considering the goal of organic union, with all its details of organization, Anglican and free church men should turn their attention to the ideal of full intercommunion. This suggestion means that each church would keep its traditions and identity and would recognize the ministry and sacraments of the others as equivalent to its own, so that the obstacles to a full Christian fellowship and common life between them might be removed.

Conversations Hopeful

The conversations have revealed almost total agreement on the faith of the church as expressed in the Apostles' and Nicene creeds, though there are differences in the use of formal creeds in the free churches. All acknowledge the basic position of the Scriptures as a doctrinal standard. On baptism there is considerable unity, and there are definite agreements about holy communion.

All of these conversations have fastened on to the great fundamental agreements, while recognizing that there are varying emphases which are not likely to disrupt the great agreements. There is also noted a wide general agreement that "in Britain progress toward a united church can only come if an episcopal order is accepted which can claim and maintain a link with the historic successions of the most ancient churches of Christendom."

Issues Fairly Stated

This statement is the one likely to rouse most discussion. The free churches, the conversations recognize, are suspicious of episcopacy in its traditional Anglican form, and would not accept it as it stands. But it is claimed that the Anglican episcopate "has been steadily shedding its autocratic pretensions," and that the free churches have appointed moderators and superintendents to supervise the life of their churches and ministers. What the report does is to invite the individual free churches to consider taking episcopacy into their system, and to indicate that the Anglican bishops might cooperate in the consecration of bishops for the free churches. The report believes that "a free church which thus took episcopacy into its own traditional structure might make a new and constructive contribution to Christendom in the understanding of episcopacy by incorporating it into its own tradition." The new free church bishop would be different, in many respects, from the Anglican model.

This report does not attempt to settle all

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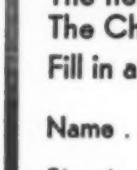
He draws as he speaks

FROM LA CROSSE

The first meeting of our Church Federation since the close of the Conferences commissioned me to convey our deep appreciation for the excellent services rendered our city. The programs were outstanding and left a continuing influence for good. This letter is also intended to be an invitation for a similar series when possible. . . .
Rev. J. Pierce Newell, Wesley Methodist Church

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the problems connected with the proposed scheme for intercommunion, but it has fairly stated the issues and it asks now for "careful and dispassionate study" on all sides. Some of the free churches are committed, for instance, to the ministry of women and to the lay administration of the sacraments; the report passes no judgment on this.

What evidently is desired is a series of parallel discussions between the Church of England on the one hand and *individual* free churches on the other. The free churches would probably never be able to negotiate with the Anglican church as a cohesive and united body. They are divided by tradition and custom among themselves. The Methodist Church in particular does not regard itself as one of the "dissenting bodies"; it stands nearer to the Anglican church than do any of the other free churches.

A Realistic Report

It is apparent that this report of the Anglican and free church conversations has the supreme stamp of realism. It does not offer a new and airy scheme of reunion but speaks to the situation in England where tradition, custom and practice are tenaciously held in the churches. What it asks is that the Protestant churches establish intercommunion fellowship with one another by accepting each other's ministries, begin to live together, learn of each other and so finally, some day, become one church. This is recognized as probably the most helpful approach to church unity we have had in this generation in England. It does not attempt to solve real difficulties by paper adjustments, but expects that in Christian fellowship and practice those difficulties may be lived through, and finally outlived.

Another practical merit of the report is its suggestion that while individual free churches and the Anglican church may effect intercommunion, this plan would not cut them off from churches which do not so act. The particular free church would still be in communion with the nonepiscopal churches, and the Anglican church would still maintain its links with various Continental churches. The report asks that there be a minimum of propaganda either for or against the suggestions made. So far as the Church of England is concerned, the report will not be presented officially until a year hence, so that there may be adequate time for consideration on all sides.

CECIL NORTHCOTT.

Seminarians at Yale

Students from Nine Divinity Schools Discuss Nature of Church

NEW HAVEN, CONN., Nov. 10.—"The Church and the Churches: Let's Face the Difference" was the theme of the New England regional Interseminary Movement conference held Nov. 2-4 at Yale Divinity School here. The 250 members of the conference arrived in time to hear the last of the Terry lectures delivered by Prof. Paul Tillich of Union Seminary, New York, on the general theme, "The Courage to Be."

The first address of the conference, "The Ecumenical Movement—Its Unity and Divisions," was given Thursday evening by Robert S. Bilheimer of the World Council of Churches staff. Nine discussion groups followed.

On Friday morning the delegates attended classes and chapel services at Yale and at near-by Berkeley Divinity School (Protestant Episcopal). In the afternoon Prof. Albert C. Cutler of Yale presented "A Survey of the Church in History." In the evening a spirited panel on "The Nature of the Church" was held under the chairmanship of Prof. Julian Hartt of Yale.

Robert Dewey of Yale presided at the sessions, and other Yale students led the worship services.

Ivan Morgan, regional field representative and student at Boston University school of theology, presided at a meeting Friday morning of the movement's New England council. Officers elected for 1950-51 were George Chauncey of Yale, chairman; Frank Hawes of Bangor, vice-chairman; and Norman Jimerson of Andover-Newton, secretary-treasurer.

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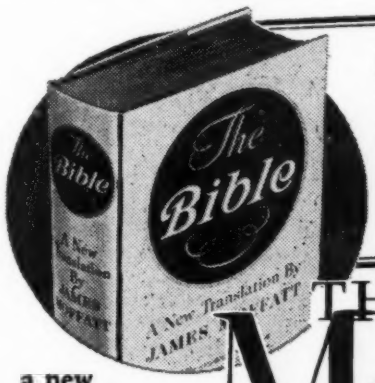

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Turkish Schools Now Teach Islam

Religious Courses, Banned Since Time of Atatürk Reforms, Are Again Made Part of Curriculum

ISTANBUL, TURKEY, Nov. 15.—After a movement which began by degrees and rapidly gained impetus, Muslims have won the right to have religion taught in all primary schools in the country. Not so long ago, the pious would have been content merely to have facilities in the schools for teaching Islam to their own children. Now, however, instruction in Islam is to be practically compulsory, a part of the regular curriculum. Only by applying to school authorities can parents have their children exempted from these courses. Time for teaching religion is not to be added to the present school hours. Instead, religious courses are to take the place, in the towns, of Turkish language courses and, in the villages, of courses in agriculture.

See Action on Schools as Important Trend

On the surface, it would appear that the sudden injection of courses in Islam into the schools is the result of the sharp competition for votes on the part of the Democratic and People's parties preceding the recent election. Many believe, however, that religion had simply come into its own and was ready to flow over into public life the minute a rift appeared in the curtain separating religion from the state. To illustrate what they mean, they remind us that in 1826 Sultan Mahmut II thought he had completely suppressed the Bektashi order; yet by the middle of the century it was stronger than ever. Atatürk's reforms early in this century, whereby religion was stripped of political importance, were actuated by the belief that Islam was responsible for the Turks' philosophy of fatalism, and that Muslim conservatism was undermining the nation's efforts toward progress. There is much conjecture throughout Turkey as to just where the trend illustrated by the injection of Islam into the schools is likely to stop. All agree that public education must be expanded in the backward provinces. With a population of only 21 million, Turkey has no less than 40,000 villages.

May Promote Ephesus As Catholic Shrine

The press has awakened to the profits to be derived by this nation should Ephesus become a center of Roman Catholic pilgrimage. Plans to bring about such a development seem to be taking shape. It is predicted that the government will ask that funds which under the Marshall plan are earmarked for developing the tourist trade be used to build a road to Ephesus, and that Catholics will be given permission to erect a church in the town at their own expense. The scheme was inspired when Catholics organized a pilgrimage to Ephesus to coincide with the promulgation by Pope Pius on Nov. 1 of the dogma of the Assumption. This pilgrimage was sponsored jointly by Archbishop Descuffi of Izmir and the Turkish Tourist Club. The Greek Orthodox population which once occupied the Ephesus area firmly believed that the Virgin Mary lived in Ephesus and died there. They often made pilgrimages to a spring from which she was said to have drunk. These Greeks, however, were moved away in an exchange of populations, and it remained for two French Lazarist priests to popularize the spot. In the 1890's they checked on the visions of Catherine Emmerich, 19th century German nun and ecstatic, and by following the route indicated by her discovered ruins which are now considered to be those of the house in which Mary lived. The Lazarists bought the ground around the place and built a shrine and a house.

Ordinary Voter More Conscious of Power

The Democratic party has now been in power six months. The man in the street, realizing that it was his vote that toppled the 27-year-old totalitarian regime conducted by the People's party, is fully aware that in him rests the power some day, if he wishes, to overthrow the new regime in turn. Aware of this attitude, the government is showing itself extremely sensitive to criticism—so much so that it has as yet accomplished little of constructive nature. Likewise, officials known to have been loyal to the People's party are being careful to do nothing that will draw attention to themselves.

New Regime Faces Many Difficulties

At the same time, some of the original weaknesses of the Democratic party are coming into the limelight. First is the absence of a common principle, since for the election the party was joined by many whose sole interest was to overthrow the incumbent People's party. Then the leaders are finding it difficult to turn what they promised into working reality. There seems to be justification, too, for the often heard assertion that while the party numbers a good many first-rate men, it lacks experienced staffs; in this respect, the advantage rests with its opponents. Another difficulty has arisen since Gen. Bradley's sensational speech suggesting that Turkey should not too confidently expect support in case of attack. People are asking how the present government can justify its earlier action in deciding to send a strong military contingent to Korea. They are beginning to say that Ismet Inönü, who as head of the former government managed to keep Turkey neutral in World War II, would have handled Turkish interests in connection with Korea more wisely.

E. GUERON.

The Church Roll

New president of Rockmont College (formerly the Bible Institute of Denver) is W. Randall Skillen, Jr., who had been serving the school as dean.

D. Campbell Wyckoff, an associate professor at New York University, has been appointed chairman of the department of religious education in the university's school of education.

E. Theodore Bachmann, who has been associated with the U.S. high command in Germany as deputy chief of the religious affairs branch of the education and cultural relations division, has accepted a temporary

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appointment to the faculty of Luther Theological Seminary, St. Paul, Minn.

In what is believed to be the first case of a nonsectarian university's making a special teaching appointment in the field of religion, Stanford University has named Alexander Miller, New Zealand-trained clergyman and youth worker, as a lecturer in religion for the coming year. Mr. Miller, who is now completing courses for a doctorate in religion at Columbia University, will work under a program of special studies in the humanities.

Paul Huber, formerly special agent in charge of criminal investigation for the Allied Military Government in Austria, is studying for the ministry at Emory University school of theology.

Recent deaths in the field of religion: Theodore Graebner, professor at Concordia Theological Seminary, St. Louis, and for 34 years (1914-48) editor of the *Lutheran Witness*, official biweekly of the Lutheran Church—Missouri Synod, on Nov. 14, at the age of 73. . . . Archbishop George Frederick Kingston, primate of the Church of England in Canada and head of the diocese of Nova Scotia, on Nov. 20, at the age of 61. Archbishop Kingston died in Toronto, where he was attending meetings of the Canadian Council of Churches and the Anglican House of Bishops.

Current Feature Films

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American Guerilla in the Philippines (Fox) Tom Ewell, Tyrone Power, Michelline Prelle. *Melodrama* from novel by Ira Wolfert recounting adventures of marooned group of U.S. navy and air men who joined native guerrillas in action in Philippines interior after Japanese invasion, eventually made radio contact with American forces in preparation for MacArthur's return. Photographed in technicolor in the Philippines, this is a *lengthy account, frequently suspenseful,* its often stilted portions accounted for and made acceptable by fact that many Filipino natives and American enlisted personnel were employed as performers. M,Y

Rio Grande (Rep.) Claude Jarman, Jr., Victor McLaglan, Maureen O'Hara, John Wayne. *Melodrama* set at pioneer cavalry post near Mexican border just after Civil War, with Indian raids for excitement, relations of commander with estranged wife and son, who turns up as enlisted trooper, for drama. Directed by John Ford, a master at this sort of thing, film is no masterpiece, but it has *sweep and motion,* is beautifully photographed. A good stock western. M,Y

To Please a Lady (MGM) Clark Gable, Adolphe Menjou, Barbara Stanwyck. *Comedy.* Woman journalist in widely read column attacks star auto racer whose heedless tactics endanger his rivals. They meet, she succumbs to his daredevil charms—and finally persuades him to mend his ways. A story so *pat and predictable* as to be almost a burlesque of movie plots. To give it distinction for sports fans, however, there are thrilling auto race sequences, on both midget tracks and the Indianapolis speedway, some of them documentary in nature. M,Y

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For Mature Audience: All About Eve, The Broken Arrow, Eye Witness, The Glass Menagerie, The Gunfighter, Hamlet, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, The Red Shoes, Samson and Delilah, Sunset Boulevard, The Third Man, Three Came Home, The White Tower, The Winslow Boy.

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